

THE THEOLOGICAL CONCEPT OF PREACHING ACCORDING TO ST. THOMAS AQUINAS

WITH REFERENCE TO
ST. ALBERT THE GREAT AND ST. BONAVENTURE

by

REV. AUGUSTINE ROCK, O.P., S.T.Lr., M.A.



A DISSERTATION
SUBMITTED TO THE FACULTY OF THEOLOGY OF THE
UNIVERSITY OF FRIBOURG IN SWITZERLAND,
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF DOCTOR IN SACRED THEOLOGY.

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AFFECTIONATELY DEDICATED
to
MY MOTHER AND FATHER

*Invocat te, Domine, fides mea,
quam dedisti mihi, quam inspirasti
mihi per humanitatem Filii
tui, per ministerium praedicatoris
tui.*

(St. Augustine, *Confessions*)

P r e f a c e

There are many books on the art of preaching. This work is not directly concerned with the art of preaching; it is an attempt to analyse the theological concept of the preaching office in such a way as to shed some light on what preaching is and precisely what it is expected to do. In order to do this, use has been made of the writings of St. Thomas Aquinas, St. Bonaventure and St. Albert the Great. The rich material to be found in the Scriptures and the writings of the Fathers and other theologians has been touched only in passing. The best of what had been written before their time was incorporated into the teaching of the three great medieval scholastics. This, of course, does not eliminate the necessity of studying the Scriptures and the earlier writings in order to produce a complete and well rounded study of preaching, but the author intended no more

than to present the teaching principally of St. Thomas and secondarily of St. Albert the Great and St. Bonaventure on this great apostolic ministry.

While the reader may not find all that he might wish for in this book, the author is of the opinion that the very texts themselves presented in some sort of logical order should prove interesting, instructive and edifying to many priests. If the thoughts of the great doctors here presented should help priests to enter the pulpit with a clearer consciousness of the meaning of the great work they are undertaking with a consequently greater fruitfulness both for themselves and for the souls to whom they preach, the efforts expended on this little work will be compensated a thousand times over.

Dominus sit in corde tua et in labiis tuis ad pronuntiandum sanctum evangelium pacis.

Dubuque, Iowa

Feast of St. Rose of Lima, 1952

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* * *

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Unless They Be Sent

CHAPTER I

Introduction

Preaching has always been one of the most significant elements in the life of the Church. Never has there been a time when the Church has allowed obstacles or hatred to interfere for a long period or over a wide area with the announcement of the message of the gospel.¹ This is the consequence of the direct command given to her by Christ Himself to “go into the whole world and preach the gospel to every creature.”² It is her most sacred charge. “The preaching of the Gospel, ‘the ministry of the word’ (Acts iv, 4),” says a modern authority on the history of preaching, “has always been of the utmost importance in the life of the Church of Christ and in her work for the salvation of men. It is among her most ancient concerns. This cannot be doubted since her Divine Founder obliged His Church in the most plain words to the duty of preaching, and the Apostles themselves, especially Paul, the Doctor of the Gentiles, taught by word and example. Moreover, holy Mother the Church through the long and glorious course of her history has often confirmed this by deed and exhortation.”³ Preaching is so closely allied to the apostolate that the very mention of the word calls to mind preaching. “The texts (of the Scriptures) show us that the mission of the apostles was above all the mission to preach Jesus and

His doctrine; they show up chiefly as ministers of the word. Preaching is contained in the very idea of the apostolate.”⁴ The natural consequence of this fact is that preaching is the principal office in the Church. “Since the apostles received the command of Christ: “Go and teach all nations . . .” (Mt. xxviii, 19), preaching has remained the most eminent office of the Church,” says Père Ladner.⁵ It was the principal office of the apostles and it has remained the principal office of their successors. “This is of capital importance;” Ladner notes, “preaching is a duty and even the most considerable duty of state of the successors of the apostles.”⁶

The evidence of the Scriptures is such that there is no question of the importance of preaching in the life of the Church. Preaching is not only a matter of great importance, however. It is essential to the very nature of Christianity itself in such a way that without it there would be no Christianity. “The Church cannot stop being missionary. That is to say, the Church cannot stop announcing the Gospel of Jesus Christ without renouncing its very existence.”⁷ This fact follows from the importance of truth. It is the mission of the Church to lead men to eternal life. “Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ.”⁸ Instruction, then, is the primary work of the Church. It “instructs the believers . . .,” Père Spicq tells us. “This function is so important because salvation is synonymous with the knowledge of the truth. St. Paul wrote to ‘God our Saviour, who wishes all men to be saved and to come to the knowledge of the truth.’ (I Tim., ii, 4; cf. Tit., i. 1.) That is why, in each of the pastoral epistles, St. Paul insisted that the candi-

date for the priesthood or the episcopate be capable of teaching (I Tim., iii, 2 Tit., i, 9; II Tim., ii, 24)."⁹ It is in consequence of the need on the part of men for the truth that the need of preachers arises. "In his place, then," says Dom Leclercq, "whether or not he is a prelate, the preacher satisfies a necessity in the life of the Church. He responds to the needs of a definite audience. The office which he fills is an authentic form of the apostolic ministry. It is a *magisterium*."¹⁰ The same author points out that preaching is intimately bound to the sacramental order, being an official activity of the Church for the same reason as worship itself.¹¹

The intimate connection of preaching with the very nature of the Church is so apparent that a leading modern Protestant theologian has said, "Missionary work is not consequent upon arrogance on the part of the Christian Church; the mission is its *raison d'être* and its life. The Church exists because of the mission just as a fire exists in burning. Where there is no mission, there is no Church, and where there is neither Church nor mission, there is no faith. It is a secondary question whether we understand by the mission, foreign missions or preaching in our own churches. Mission, the preaching of the Gospel, is all one; it is the extension of the fire which Christ lighted on the earth."¹² St. Thomas Aquinas, speaking of the perfection of the Church on Pentecost, says that the Apostles received the Holy Spirit, "by which they were perfected for the promulgation of the faith for the salvation of others. And therefore the Holy Spirit appeared in tongues of fire, 'that they should be proficient in words' for proposing the faith of Christ 'and fervent in charity' to seek the salvation of others. And for this reason it is

said in Acts ii, 4: 'And they were all filled with the Holy Spirit and began to speak'."¹³ It is essential to Christianity that the Gospel be preached and that it be preached in the whole world, which was done in the very days of the apostles themselves. St. Thomas says, "The preaching of the gospel of Christ may be understood in two ways. First as denoting the spreading abroad of the knowledge of Christ; and thus the gospel was preached throughout the whole world even at the time of the apostles . . . Secondly, the preaching of the gospel may be understood as extending throughout the world and producing its full effect, so that, to wit, the Church would be founded in every nation. And in this sense . . . the Gospel is not preached to the whole world yet, but, when it is, the consummation of the world will come."¹⁴ It is evident from the figurative reasons that St. Thomas assigns to certain feasts of the Old Law, that he saw in preaching an essential element in the life of the Church. "The Neomenia, which is the beginning of the new moon, signified the enlightening of the primitive Church by Christ's preaching and miracles. . . . The feast of Trumpets signified the preaching of the apostles."¹⁵

Preaching is essential to Christianity. This, however, is not because it is essential to religion as such. Indeed, Christianity is almost alone in relying on preaching. It is not to be found in most of the great religions of the world. With the exception of the synagogue, only Christianity and Buddhism have made use of preaching.¹⁶ Preaching is essential to Christianity because it is pre-eminently the religion of truth.

In form preaching has varied throughout the ages. The apostles gave the world its first instruction in the

faith. They preached the simple gospel. In the age of the Fathers preaching became a straightforward commentary on the Sacred Scriptures. In the late middle ages, under the influence of St. Dominic and his Order of Preachers, preachers began to depend more and more on the methods of presenting the one truth developed by the theologians. Every age has endeavored to present the one plain truth of the gospel in the manner best suited to the times. But whatever the method employed, the Church has in every age labored to fulfill the command of the Master to "go and preach." It is this function, this office, this mission, which we propose to examine theologically, guided principally by the writings of St. Thomas and St. Albert the Great.

It would seem at first glance that everything that has to be said of preaching as a theological entity has been said in these few pages. It has been said that preaching is an office which has always existed in the Church and is important, even essential, to the life of the Church. What more need be said? The great German and French theological dictionaries have no article on preaching as such. "That preaching can be, in itself, a theological problem is not obvious," remarks a contemporary theologian. "It would be said that there is nothing to say on the subject, that everyone knows perfectly well what it is."¹⁷ The problem of the sermon has not been treated *ex professo* by any of the great scholastic doctors, but the same theologian goes on to say, "The more one examines the history of preaching, the more difficult it becomes to assign a clear and precise theological function to the sermon."¹⁸ Is there any importance then, to the theology of preaching? and in what does this im-

portance lie? Having briefly noted the opinions of some Protestant theologians, we will then show that a considerable number of contemporary Catholic theologians have noted the necessity of investigation into the theology of preaching. Some reasons both speculative and practical will then be offered for treating this subject.

It was characteristic of the Protestant reformers that they feared and even hated the Mass. The human imitations of the Mass which the reformers set up were unable to satisfy even the most shallow and elementary need of men to worship. The Mass is either divine or it is nothing at all. The human element in the Mass is so attenuated, so obviously ministerial or instrumental, that even the simple are not fooled when the human is exalted at the expense of the divine. It is otherwise with preaching. The divine is less apparent, the ministerial character of the preacher less obvious. It is easier to substitute human oratory for the ministry of the word than it is to substitute human mumbo jumbo for the Sacrifice of the Mass. A modern Protestant theologian notes with satisfaction, "It is the glory of the Reform to have returned public preaching to the Church, even to the Catholic Church. Was it not a noble thing to force the priest to pass on from the simple celebration of rites (become a species of magic) to knowledge, to thought, to the word, to combat!"¹⁹ Catholics were reproached by the reformers for having reversed the order of values, for exalting the Mass at the expense of preaching.²⁰ The Mass was discarded, only preaching remained. Karl Barth, the noted Swiss Protestant theologian has this to say, "Yet it is very clear that the Reformation wished to see something better substituted for the Mass it abolished,

and that it expected that that better thing would be — our preaching of the Word. The *verbum visibile*, the objectively clarified preaching of the Word, is the only sacrament left to us. The Reformers sternly took from us everything but the Bible.”²¹ The Protestant religious service is centered about the sermon. There is nothing else. Luther himself had defined the sacrament of orders as nothing but a rite by which the Church is provided with preachers.²² The Confession of Augsburg, which condemned the Anabaptists for maintaining that the Holy Spirit enlightens men without the need of preaching,²³ held that the only sacrifice is the preaching of the gospel and the good fruits of this preaching.²⁴ Like a blind man whose sense of touch becomes acutely developed with the loss of his eyes, the Protestants, having lost the Mass, concentrated their appreciation on preaching. Brunner makes this moving statement which, if properly understood, would do credit to a Catholic theologian, “It is then by the message of the Church that the Word of God in Christ has crossed the centuries to us. By this Word of the Church, we become — if we really understand it as a Word of God — contemporaries of Christ Man, incited by God, understands this word of God, not as a word of the past, but as a living Word, and in this word, the Son of God is personally present. He speaks to us here and now.”²⁵

In a recent Protestant manual of pastoral theology, the author tells us that preaching is essential to Christianity which is propagated by the word. He says that Christianity is a religion of faith and of persuasion and so must speak. He sees in this fact the importance of preaching. He sees preaching as a sacred

function. "Preaching which does not participate in the nature of worship would not be true preaching."²⁶ While anyone can lead the prayers, only one who is sent can preach. He does not say who does the sending or how it comes about. This, however, is precisely what bothers Barth. "What is preaching? — not How *does* one do it? but How *can* one do it?"²⁷ Though he speaks of the people who "thrust us into our anomalous profession and put us into their pulpits,"²⁸ he knows that this is not the mission that is necessary for the preacher. "What are you doing, you man, with the word of *God* upon *your* lips? Upon what grounds do you assume the rôle of mediator between heaven and earth?"²⁹ From tough straight thinking about the question, he runs into wordy and meaningless answers. It is the tragedy of Barth that he balks at the whole truth where alone he could find the answer to his fundamental question, a question most Protestants do not even dare to ask. It is absurd to say that an essentially divine function, such as the ministry of the Word is generally admitted to be, can be delegated by men to men. This is the observation of a modern Catholic theologian ³⁰ who makes an excellent statement of the problem of our Protestant brethren. "What is the exact rôle of the preacher, who ought, like Atlas, to carry the whole Church on his shoulders? Whence does he come? Who has invested him with his function? According to what principles should he be judged? On none of these essential questions was the Reform able to throw any light. . . ." Noting that the reformers did away with priests, bishops, pope, and set up a preacher of doctrine and a censor of morals in their place, he goes on to say, "Whence these titles? All the dissensions and the schisms within Pro-

testantism are born of the impossibility of answering this elementary question."³¹

Simply from the point of view of presenting the teaching of the Church clearly and unequivocally on a matter of such interest and importance to Protestants, it may be asserted that the statement of the theology of preaching is not without importance. However, many modern Catholic theologians have noted that this subject does not find its sole importance as an apologetic device. It is important as well for the light it can throw on the teachings of Christ and especially on the theology of the Church. "The theology of the sermon appears as a corollary to the theology of the Church."³²

It has been noted by Jean Leclercq that "preaching raises problems in the order of history of canon law, of moral and dogmatic theology."³³ Numerous works have been produced concerned with the history of preaching.³⁴ Though the various commentators on the present legislation of the Church have treated preaching, and at least one monograph has appeared directly concerned with preaching in the Code,³⁵ the canonists have been handicapped by the lack of theological treatises. Also much work remains to be done in the history of the Church's legislation about preaching. In the theological order almost nothing has been done.³⁶ Mehr calls attention to the fact that theologians have no reason for optimism as a result of the numerous historical works which have been appearing concerned with preaching, for there has been little effort to treat preaching as that "which from its origin and in its nature preaching chiefly is and always ought to be, namely, a certain work of salvation of the Church of Christ, and so in the first place some-

thing pertaining to *theological* science.”³⁷ He goes on to note as evidence for this lack of theological interest in a primarily theological problem the fact that “while many works on preaching are produced as dissertations for academic degrees in non-theological faculties, very few have been inaugurated in theological faculties.”³⁸

It is only very recently that any interest has been shown in preaching as a theological entity. Soiron, one of the pioneers in this field, remarks that “homiletics required a long time for its theological character to become known.”³⁹ A number of modern theologians are beginning to realize, however, that as Leclercq says, “an activity which occupies so important a place in the life of the clergy deserves study for itself, independently of the works which it produces.”⁴⁰ This work is an attempt at such a study of preaching in itself, independently of the works which it produces.

There are many indications of the potential riches of this tract for the speculative theologian. Père Charles observes that “it is precisely in the doctrine of the Incarnation that the Catholic sermon finds its theology.”⁴¹ St. Thomas saw this fact clearly. In his commentary on St. John, he says, “Since Christ is the Word of God, it is obvious that those who hear Christ hear the Word of God, and as a result believe in God; and that is what is said: ‘Who hears my word,’ i.e., me, the Word of God, ‘and believes in him,’ i.e. in the Father whose Word I am.”⁴² In his first sermon on the Gospel for Passion Sunday, St. Thomas neatly establishes the lines between the tract on preaching and the theology of the Incarnation. “The word of God is threefold. . . . The first is eternal (John i), ‘In the beginning was the word.’ The second is mental

(Job iv), 'For to me is spoken a hidden word.' The third, vocal (Matt. iv), 'Not by bread alone does man live, but by every word that comes forth from the mouth of God.' The first is heard by faith (John xi), 'he who believes in me, even if he die, shall live.' The second is heard through inspiration (Ps. lxxxiv), 'I have heard what the Lord God has spoken within me.' The third is heard through preaching (Lk. viii), 'who has ears to hear, let him hear.'"⁴³ Preaching, then, as Soiron says, "is the means by which the Word of God, made man in Christ, is made audible for men."⁴⁴ What is received must be received in a manner proportionate to the receiver's capacities. The word of God can be received by human beings only in a human manner. Though it be supernatural in origin and object, it must be clothed in images, concepts and words in order that it may be assimilated by the human mind and in turn passed on to others. "A human word is necessary to open to a man the way to the faith."⁴⁵

The profound importance of the word of God for the speculative theologian is briefly expressed by a recent writer in this manner: "The Word of God works salvation: *Per evangelica dicta deleantur nostra delicta*. The Word of God proclaimed by the preachers of Christ will keep all of its power even until the last day: *Verba mea non transibunt*. Finally, the Word is sacramental. It is the sign of grace and the means of grace; it contains the mystery of Christ, it accompanies the mysteries of Christ."⁴⁶ This relationship of preaching to the sacramental order is explained by Soiron thus: "Preaching is certainly not a sacrament, but it still has in some way a sacramental character. It is a visible sign which is ex-

pressed in human words, but it conceals also an inner grace. It is the bearer of the word of God which God has sent to mankind. . . . Certainly preaching . . . is not the only way in which grace comes to us and not the only form in which Christ, the Word of God become man, remains with us and works salvation in us, but it is a very important, indispensable, decisive way of Christ to us. It remains a testimony for us that God speaks to us today and will always speak to us."⁴⁷

Such a work is beyond the reaches of the natural powers of a man. Preaching possesses a hierarchical character in virtue of which "the action of the preacher loses all the value of individuality which accrues to it as a result of the personality of the preacher and takes on a 'ministerial,' 'instrumental,' 'official' aspect, thanks to which the truth preached is attributed, completely and with all the consequences which flow from this fact, to the supreme principle which informs, directs, and sustains preaching itself."⁴⁸ Preaching, then, is only possible in virtue of a special capacity conferred on the preacher in such a way that he becomes the possessor of the *munus praedicandi*.⁴⁹

Finally, Humbert of the Romans describes in glowing terms the importance of preaching. "From what we have said can be gathered how necessary is the office of preaching, without which the fullness of heavenly glory would not be attained, hell would swiftly be filled and the world would be entirely sterile, demons would rule the earth, the human heart would not rise to the hope of heaven, nations would not receive the Christian faith, nor would the Church have been established, nor would it

grow, nor would it even be able to stand.”⁵⁰ Such an office certainly deserves theological investigation.

The practical reasons for the study of the theological nature of preaching are legion. The practical advantages to the priest of a clear knowledge of precisely what is expected of him in regard to an office so fundamental to his priesthood that St. John Chrysostom refuses ordination to one unable to fulfill it⁵¹ are so obvious that they need not be labored. The priest has two chief duties, the ministry of the sacraments and the ministry of the word. The first occupies a small percentage of his time; of the second he is never entirely free.⁵² The more a man knows about his office, the more he understands its roots, its significance, its duties, the better he will be able to accomplish it. Humbert of the Romans emphasizes this point at the beginning of his book on preaching. He points out that the preacher must study with care all that pertains to the office of preaching.⁵³ Not only will the preacher be a better preacher for having a better knowledge of the nature of his office, but the priest will better appreciate the importance of preaching in his life and will preach more readily and more carefully. He will understand the strong words of Père Spicq: “The priest, timid or distrustful of himself, who hesitates to mount the pulpit, not only is lacking in his first duty as a doctor and not using the providential means placed at his disposal for educating the souls of the faithful and saving them, but he himself would be lacking in the soul of an apostle which burns with the desire to communicate to all the convictions by which he lives; he would be entirely without understanding of Christian preaching which is essentially a bearing witness.”⁵⁴ What more need be said of

the practical importance to the priest of knowing what it is to preach?

It is one thing to spin theological novelties. It is another to seek to make explicit what was before implicit in the teachings of the great masters of Christianity. In producing a new work concerned with some well-worn subject, about which everyone has written something and some have written a great deal, it is possible to avoid constant and tiring quotations. Almost nothing, however, has been written on the theology of preaching, nothing *ex professo*. What will be said will need the strong arm of a mighty doctor to support it. Looking for a mighty doctor one knocks first on the door of St. Thomas Aquinas. He was found to have complete and well worked out ideas on various phases of the theology of preaching. St. Albert the Great was found to propose similar and in some cases complimentary teachings. Their great Franciscan contemporary, St. Bonaventure, was occasionally consulted, especially when it appeared that his divergent background and training might have lead to slight differences of doctrine. Together, the three greatest lights of the medieval Church seem to cover the matter with a thoroughness that leaves little to be desired. What was seen of contemporary writers tended to confirm the opinion that they have little to add.⁵⁵ Naturally, however, in a field so little plowed, possibilities of development are obvious. It is hoped that others will develop in precision as well as in extent the doctrine which will be set down here.

Finally, it was necessary to propose some order to make possible the presentation of the doctrine. As any

subject is known when its causes are known, to follow the four causes seemed the most suitable order.

Little has been written on this subject, as has already been noted. The literature employed, therefore, was almost exclusively the writings of the three doctors mentioned. For the *Summa Theologiae* of St. Thomas, the recognized English translation was employed. As the translation is standard, the Latin of texts from the *Summa* is not quoted in the footnotes except in cases where the text of the translation has been amended. The complete Latin text of quotations from other works of St. Thomas and from the works of St. Albert the Great and St. Bonaventure have been printed in the notes at the end of the book in order to provide a fairly complete collection of texts regarding preaching drawn from these classical authors.

A good account of the state of preaching at the time of St. Dominic and the foundation of the Order of Preachers is to be found in Mandonnet's book on St. Dominic.⁵⁶ Under the influence of the preaching friars, preaching had taken on a new life in the Church. The friars were scholars as well as preachers and their sermons were strongly dogmatic in tone. St. Thomas was himself a friar preacher. As Hocedez remarks, "It would be a foolish mistake to imagine the Angel of the Schools as absorbed by his studies and enclosed in his specialty like a modern university professor, or even as a learned and scholarly contemplative confined in his cell. St. Thomas preached, and frequently."⁵⁷ Unfortunately, none of the sermons of St. Thomas exist today as they were spoken.⁵⁸ This is easily explained by the fact that St. Thomas al-

most certainly confined his written preparation to a mere plan or skeleton of what he intended to say.⁵⁹ Some of St. Thomas' sermon notes or, more likely, someone else's notes on St. Thomas' sermons, are to be found in some of the *Opera Omnia*. The Abbé Raulx collected them and published them separately in two volumes about fifty years ago. Some of these are accepted as authentic by Mandonnet⁶¹, but Grabmann accepts all of those published by Raulx.⁶² In any case, it is certain that St. Thomas preached and that he did so with considerable success.⁶³ It is possible to see in these sermon outlines, brief though they are, that St. Thomas, as would be expected, carried out in practice the principles he enunciated in his doctrine. Such, for example, are his principles concerning the importance of the dogmatic sermon, the use of examples, the use to be made of theology, the Scriptures, secular learning.

Before embarking on the consideration of the subject proper, it seems useful to clarify the relationship of preaching to the kindred concepts of teaching and prophecy. Then something should be said of the dependence of preaching on miracles. Finally, a word on the active and contemplative life and the virtue of mercy as they throw light on the concept of preaching.

In the early days of the Church, the bishop was the preacher and the teacher of doctrine. Ladner says, "When theology, and especially scholasticism, was still in its infancy, the bishop was at once preacher, doctor, and professor, and of these various titles, that of preacher was the first and most eminent. His primary office was to instruct the flock entrusted to his care in the truths of the faith. He fulfilled this function by preaching.

When he consecrated himself to the education of his clerics and instructed them in the mysteries of the holy Scripture, he was a professor in the modern sense. But every time he announced the faith as witness of the revealed truth and of tradition, he acted in his proper function as an organ expressly established to deliver doctrine to the faithful as a doctor."⁶⁴ The same author quotes Gregory the Great at length to emphasize the importance of doctrine in preaching,⁶⁵ and concludes that the terms "doctor" and "preacher" are identical as long as preaching is not confused with the exhortation which anyone may be held to give to his neighbor.⁶⁶ The concepts of preaching and teaching have much in common for the thirteenth century theologians, but there is also a definite distinction. In what are they alike? and in what do they differ?

The first similarity between the terms "preacher" and "doctor" is to be found in the fact that both are commonly found in the same subject. In early times this subject was exclusively the bishop. St. Thomas points out that while the deacon can act as a catechist, nevertheless, "to teach, i.e. to expound the gospel, is the proper office of a bishop whose action is to perfect, as Dionysius teaches; and to perfect is the same as to teach."⁶⁷ Leclercq, in discussing the medieval concept of these two terms, notes that neither should be confused with the office of bishop who "in virtue of his charism confers authority on both preacher and doctor and controls both."⁶⁸ It was also characteristic of the theological faculty at the University of Paris that its members were by office both teachers and preachers. Peter Cantor mentions the triple office of the holder of a chair in theology. "The lecture is like the foundation stone. . . .

Disputation is like the walls of the building. But preaching, to which the first two are subservient, is like the roof sheltering the faithful from the heat and from the storms of vices.”⁶⁹ Preaching was intimately joined to university teaching. Indeed, for the title of bachelor in theology proof had to be given of the ability to preach.⁷⁰ The tasks of lecturing, disputing and preaching were distinct rôles, but they belonged to the same individual. Another point of similarity was the common requirement of learning for both. St. Thomas says, “Not everyone can assume the magisterium, but only the discreet who are learned in the Scriptures, and these are few. So another Gloss says that ‘those not learned in the word of the faith should be removed from the office of the word lest they interfere with true preachers’.”⁷¹ It also seems, from the distinction between teaching and preaching made by St. Albert the Great, that for him the teaching of theology is very much the same as preaching. He says, “To preach, to say, and to teach differ. To preach is by exhortatory sermon to announce those things which are above us: but those things are said which are noted of sensible things, for example, historical: those things are taught, however, which are in us through their principles as moral virtues and sciences, which we receive through teaching and not through revelation.” So much, then for the similarity of these two concepts. There were also very strong differences.

Jean Leclercq notes that while Guibert de Tournai almost always confuses preachers and theologians in his sermons, this was not generally true of his contemporaries who “distinguished clearly the magisterium of preachers from that of doctors.”⁷³ St. Albert, for example,

distinguishes the subjects saying, "To preach is the office of the prelate, to teach, however, is the office of the master."⁷⁴ Even when the two offices were found in the same subject, they were considered as distinct, as was the case with the professors at Paris.⁷⁵ This was because it was understood that there is a difference of nature between the two offices, a distinction both as to end and as to means. Leclercq expresses both distinctions clearly. "To preach is a pastoral function: it consists in addressing oneself directly to the people to instruct them in the elementary truths of Christianity and to encourage them to live well; it implies a 'prelateship' in the sense that this word signifies the *cura animarum*; though it supposes science in the preacher, it does not seek to engender the same in the faithful. To teach theology, on the contrary, is an attempt to form the hearers, not directly to virtue, but rather to the acquisition of science; the master in this case speaks to the clerks and instructs them in the difficult truths; he is not necessarily a pastor of souls; it is necessary only that he have sufficient intelligence and that he have made the necessary studies to acquire knowledge; with these conditions he will be capable of preparing the clerks to preach."⁷⁶ "The means employed by the theologian and the preacher are also very different. The theologian proves, argues, explains; in a word, he expatiates; the preacher, more simply, speaks as agreeably as he can, he is eloquent. St. Thomas sums up this difference, which is at the origin of the distinction between positive and scholastic theology in a courageous formula wherein he speaks of the "doctrine of preaching, which pertains to prelates, and the scholastic doctrine with which prelates are not much concerned."⁷⁷

Finally, it seems from the texts of St. Thomas that he would hold that while preaching in the strict sense is a form of teaching, there is, at least, an added note in the case of preaching. In answering those who were against religious engaging in the ministry he says, "Not only do they try to prevent religious from bearing fruit in the Church through doctrine, by exposing the truth of the Sacred Scriptures to others, but what is even worse, they try to prevent them from preaching and hearing confessions, forestalling fruit among the people which could be brought about by exhortation to virtue and the extirpation of vices."⁷⁸ The same idea is expressed in another way where he says that "there are two notes in preaching, the proclamation of the truth and encouragement to good morals."⁷⁹ He notes this secondary end of preaching also when he says, "All preaching ought to be ordained to two things, namely, to showing forth the greatness of God, as when the faith is preached, and to announcing the goodness of God, that charity may be enkindled in men's hearts."⁸⁰

Whether there is necessarily a difference in the doctrine of the preacher and the teacher is questionable. Though both St. Albert and St. Thomas state that preaching is concerned with the things which are above reason, while teaching pertains to the things which are in the domain of reason,⁸¹ nevertheless, this can be interpreted as a question of emphasis. The theologian treats of revelation so far as reason can throw light upon it, while the preacher treats of revelation so far as it must be believed.

A confirmation of the fact that there is certainly some essential distinction between the office of preacher and

teacher in the mind of St. Thomas is to be found in the answer he gives to the question as to whether proposing sacred doctrine by one in the state of sin is itself a sin. If one refers to a public state of sin his answer is simply in the affirmative. If it be a state of sin unknown to others a distinction must be made. For such a one to teach is not a sin, but to preach in the state of sin, even though it be hidden, is itself a sin, for in the second case the preacher is a minister.⁸² This, as will be shown, is the foremost distinction between teaching and preaching even when both are concerned with the same matter.

What is the relationship, if there be one, between prophecy and preaching in the thought of St. Thomas? To answer this question we must know what St. Thomas taught concerning the nature of prophecy. Though he sometimes uses the word in the sense of a foretelling of future events, in which sense it is a "confirmation" of revelation,⁸³ in the proper sense, prophecy for him, signifies quite another thing. Prophecy is primarily a social charism by which revelation is given to the world by means of certain privileged ones on whose vision reposes the faith of others and, ultimately, their rule of life. Its purpose is to instruct mankind in all that is necessary to salvation.⁸⁴ In his own words, "prophecy first and chiefly consists in knowledge, because prophets know things that are far removed from man's knowledge; . . . prophecy secondly consists in speech, so far as the prophets declare for the instruction of others the things they know through being taught of God."⁸⁵ Now St. Thomas refers to preachers as prophets. He says that the Scriptures call doctors and preachers, prophets.⁸⁶ Also in pointing out the value of having many doctors in order that what one

misses another may point out, he offers texts relating to prophecy.⁸⁷ He tells us that St. Paul calls those who are learned in the Scriptures prophets, because these books are interpreted in the same spirit in which they were produced.⁸⁸ Finally, commenting on the reference to prophets in the seventh chapter of St. Matthew, he says, "It can be asked, of what prophets he is speaking, because the law and the prophets ended with John. At that time there were no more prophets of Christ; they ended with him. Therefore, it is to be said that the prophets referred to are the prelates and doctors of the Church."⁸⁹ St. Thomas, then, definitely sees in preachers a prophetic character. But all preachers are certainly not prophets in the primary sense of the term. St. Thomas intends to assert no such thing. It is more precise to refer to preaching as quasi-prophecy. "To the priest it pertains to interpret and exhort, which is quasi-prophecy."⁹⁰ In this sense a modern theologian points out that "the magisterium of the Church is the prolongation of the prophetic mission of Jesus Christ."⁹¹ St. Albert the Great, professing the same doctrine, makes very clear precisely what is meant. "Preaching is a kind of prophecy, or an exposition of prophecies."⁹² Here, then, is the field on which preaching and prophecy meet. Preachers, like prophets, possess the knowledge necessary for salvation. Like the prophets, preachers make known this knowledge to others. The difference lies in the way in which the knowledge came to the prophets and the way in which it came to the preacher. Though the way in which the knowledge was received is not essential to the act of making it known, nevertheless the distinction must not be neglected. Its neglect leads directly to the error of

prophetism. God manifests Himself in two ways: by pure prophecy and by teaching. The error lies in confounding these two and would result in endless revelations. Journet ascribes this error to Berdiaev.⁹³

A difficulty is presented by the fact that it is well known that the truth of preaching should be confirmed by miracles. This fact was often enunciated by the medieval theologians. Yet it is obvious that most preachers work no miracles, despite the fact that they are certainly sent by the Church with a valid mission to preach. In answer to this difficulty, it should be noted first of all that miracles, while a sign of the mission and the truth of the preacher's words, are nevertheless a negative sign. Miracles worked by the preacher are not necessary to prove the truth of the preacher's message and the validity of his mission, but if he does work miracles, it will never be in evidence of false doctrine. "Anyone preaching a false doctrine is unable to perform miracles, though a man of evil life may perform them."⁹⁴ They are not necessary and were not necessary even for Christ Himself. St. Thomas points out that if Christ had not worked miracles there would remain other means by which men would have been drawn to the faith and which would have compelled their belief.⁹⁵ In the case of individual preachers, he says that "*sometimes* the sign of the mission is the working of miracles."⁹⁶ The matter may be considered from another point of view as well. St. Thomas quotes St. Augustine to explain why all preachers do not have the power to work miracles. Augustine claims that the greatest of all miracles is the conversion of men to the faith and this power is given to many preachers.⁹⁷ This idea is also expressed by St. Bona-

venture, who says that "because of the authority of preaching the power of curing is conceded. . . . Whence the sign of the spiritual mission of preaching is the curing of the hearers from the illness of vices."⁹⁸ It is easy to see that evidence of the Church's authority was given by the numerous miracles of the early preachers. In our time miracles are only infrequently necessary as the authority of the Church has been long since established.⁹⁹

Into which of the ways of holiness, the active or the contemplative life does preaching fall? The whole question of the active, contemplative and mixed lives in the Church is the subject of considerable controversy at the present time. There is no intention here of entering upon this controversy. It is simply necessary here to present the principle texts from St. Thomas in answer to this question. This point, at least, seems quite clear. St. Thomas notes that so far as the object of teaching is an intelligible truth in the consideration and love of which one delights, St. Augustine clearly placed teaching in the contemplative life. However, in so far as the object of teaching is the hearer, it "belongs to the active life to which external actions pertain."¹⁰⁰ The same would certainly be true of preaching. Indeed, preaching is the chief work of the active life. "Chief among the works of the active life are those which are directly ordained to the salvation of souls, such as preaching and the like."¹⁰¹ Preaching, however, pertains to the active life in a special way, for it presupposes the contemplative life on the part of the preacher. "Accordingly we must say that the work of the active life is twofold. One proceeds from the fulness of contemplation, such as teaching . . . And this work is more excellent than simple con-

templation. . . . Accordingly, the highest place in religious orders is held by those which are directed to teaching and preaching, which, moreover, are nearest to the episcopal perfection, even as in other things the end of that which is first is in conjunction with the beginning of that which is second."¹⁰² Thus the life of preaching is the most perfect life. "The contemplative life is, absolutely speaking, more perfect than the active life, because the latter is taken up with bodily actions; yet that form of active life in which a man, by preaching and teaching, delivers to others the fruits of his contemplation, is more perfect than the life that stops at contemplation, because such a life is built on an abundance of contemplation, and consequently such was the life chosen by Christ."¹⁰³

So far as preaching is a work of the active life "which ministers to our neighbor's needs"¹⁰⁴ it is therefore a work of mercy, just as is teaching. "To teach is not an act of the virtue of prudence; rather it is an act of charity or mercy, according as from such a habit we are inclined to the exercise of its act, or also it is an act of wisdom, as being directed thereby."¹⁰⁵ Preaching, therefore, is a spiritual work of mercy. Now "of all the virtues which relate to our neighbor, mercy is the greatest, even as its act surpasses all others, since it belongs to one who is higher and better to supply the defect of another, so far as the latter is deficient."¹⁰⁶ From this it can be seen what an exalted work the ministry of preaching is and how much is demanded of the preacher.

At this point some kind of a general idea of preaching should be established as a working hypothesis. We have seen that preaching is not precisely the same as

teaching. The note of mission is included in the concept of preaching. So also is the idea of exhortation in addition to that of presentation. Preaching is not teaching, nor, the so-called "kerygmatic theologians" to the contrary notwithstanding, is preaching precisely the same as "kerygma." Preaching is to be directed to all men, Christians as well as non-Christians. "The 'kerygma' is the public and solemn proclamation of salvation by Christ, made in the name of God (if not by God Himself), to non-Christians, and accompanied by signs and by power which engenders the faith, conversion and a turning to God in well-disposed souls."¹⁰⁷

St. Paul gives us much information about preaching, a lengthy treatment of which would be beyond our scope. However, his definition of preaching might be gleaned from two texts. In the First Epistle to the Thessalonians he says, "Therefore we too give thanks to God without ceasing, because when you heard and received from us the word of God, you welcomed it not as the word of men, but as it truly is, the word of God, who works in you who have believed." (ii, 13) And in the Second Epistle to Timothy he says, "I charge thee, in the sight of God and Christ Jesus, who will judge the living and the dead by his coming and by his kingdom, preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. For there will come a time when they will not endure the sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, and they will turn away their hearing from the truth and turn aside rather to fables. But do thou be watchful in all things, bear with tribulation patiently, work as a preacher of the gos-

pel, fulfill thy ministry." (iv, 1-5) Preaching, then, is a ministry, it is the word of God and not of men. It is an announcement of the truth, of sound doctrine, and it includes reproving, entreating and rebuking, all of which is to be done logically and with restraint (with all patience and teaching). Jean Leclercq quotes a medieval text which describes preaching in this way: "It is to be noted that since preaching ought to be done publicly and has the nature of a public office, it is not licit to all, but only to those permitted by canon law. . . . Preaching is the public announcement of the word of God, prescribing what is good and forbidding what is evil. . . . Preaching is a certain instrument by which the Church of God is built up."¹⁰⁸ Here the idea of a public announcement is added specifically as essential to the idea of preaching. In the modern Code of Canon Law we find that *praedicare* has a much wider meaning than its English equivalent. In the Code it includes all the channels of teaching Catholic truth.¹⁰⁹ The word "sermon" in the Code signifies "a sacred public address, given by one duly empowered by the Church, and intended to instruct its listeners in the Christian faith and move them to practice it."¹¹⁰ With such general notions established, it is possible to move on to a detailed examination of the ministry of the word.

CHAPTER II

Why Preach at All

The Final Cause of Preaching

One of the easiest questions of order to resolve concerns the position that belongs to the final cause. Its place of primacy is undisputed. On the final cause the other causes depend. Without it there would be no other causes. St. Thomas explains the reason for this: "The first of all causes is the final cause. The reason of which is that matter does not receive form, save so far as it is moved by an agent, for nothing reduces itself from potentiality to act. But an agent does not move except out of intention for an end. For if the agent were not determined to some particular effect, it would not do one thing rather than another: consequently in order that it produce a determinate effect, it must, of necessity, be determined to some certain one, which has the nature of an end."¹ The first need, then, is to discover what St. Thomas considered to be the end of preaching both as to the office itself and as to the exercise of the office. Why did Christ establish preaching as a ministry in His Church? Why does the preacher here and now exercise the ministry of preaching?

It is obvious that, no less than any other created thing, the preaching office is ordained to the glory of God. As a particular kind of a thing, however, preach-

ing is ordained to the glory of God through, or by means of, the salvation of souls. The IVth Council of the Lateran in 1215 had laid down that, "among those things which regard the salvation of the Christian people, the nourishment of the word of God must be particularly noted as necessary thereto."² But the ministry of the word is vitiated and cannot act for the salvation of souls, cannot even be ordained to the salvation of souls, except so far as it is directed to the glory of God. St. Dominic understood this necessity as his whole life and the construction of his Order shows. Our Lord, speaking of St. Dominic to St. Catherine of Siena, said, "He wished his brethren to have no other thought than My honor and the salvation of souls through the light of wisdom."³ St. Bonaventure considered this intention as one of the signs of a preacher's vocation. He says that the second sign that a preacher has been sent by God is zeal for the souls to which he has been sent, "when, that is, he seeks chiefly the honor of God and the salvation of souls."⁴ This primary intention is specifically pointed out by St. Thomas many times, especially in his commentaries on the Epistles of St. Paul. It seems to be a perfectly obvious point, unworthy of being labored. It is not so obvious in practice, however, but to merit being insisted upon by the apostles, the Councils and the great doctors. St. Thomas states plainly that preaching must be, "for the salvation of men and the glory of God."⁵ In another place he paraphrases the words of St. Paul to say: "My intention is not to convert men only to please them, but in order to give honor to God."⁶

To convert men as a means of giving honor to God, then, must be the primary aim of every preacher just as

it is the primary aim of the office itself. St. Bonaventure, as we have seen, goes so far as to deny that the office is being fulfilled at all, that preaching and consequently the effects of preaching will be taking place at all, if this aim is foreign to the preacher. As we shall see, St. Thomas would not entirely subscribe to this opinion. He would admit to a lessening of the effects, but because of his teaching on the nature of ministry, which is truly though incompletely verified in the ministry of the word, he would not claim that the act was no longer preaching if the preacher had some other end than the glory of God through the salvation of souls. It would be sinful for the preacher to preach for any other primary end, but as long as the preacher was duly commissioned he would accomplish the act of preaching.

Since preaching must be ordained to the salvation of souls, it is necessary to consider this notion of salvation so far as it is the object of preaching and of the preacher. When we say the salvation of souls it is apparent that all souls, Christian and pagan alike, are meant. This is obvious from the command of our Lord to evangelize all nations. St. Albert the Great has a pithy comment on this matter. Rebuking preachers who always wish to preach where the polite acceptance of preaching is a matter of course, the holy Doctor compares them to mules who will not pass water unless they can find a puddle, never being willing to wet the dry ground. He admonishes preachers to preach especially to those who have not yet heard the word of God.⁷

The salvation of souls, as the aim of the preacher, means simply that the preacher must seek to provide his hearers with the means of salvation so far as they can

be carried by word. Canon 1347, 1, succinctly states, "In sacred sermons should be explained above all else the things which the faithful must believe and do to be saved." It would seem a worthwhile subject for meditation by every preacher before he enters the pulpit. "The things which the faithful must believe and do to be saved." For it is by means of preaching that God ordinarily provides for the people the knowledge of the means of salvation. God in His wisdom has so ordered things that "the unfolding of faith must needs reach men of lower degree through those of higher degree."⁸ It is to very few men that the word of God has come directly. To the vast majority of men, to the vast majority of preachers themselves, the word comes by means of preaching. "The explanation of those things which are necessary for salvation is provided to men either through a preacher of the faith . . . or directly through revelation."⁹ It is the whole story of the Gospel, those things which are necessary for salvation, those things which are necessary for entrance into the kingdom of God. The preaching of the kingdom is the primary final cause of the whole office and ministry of the gospel. "Therefore," says St. Albert the Great, "He sent them to preach this kingdom of God because this kingdom comes to men through Christ the King . . . and the preaching of this kingdom is the end (*finis*) of the apostolic mission."¹⁰ This idea is expressed in many different ways. The very notion of preaching must bring it immediately to mind. This preaching of the kingdom or preaching of salvation is not simply a matter of imparting knowledge. Words, even purely human words, are capable of much more. They are capable of touch-

ing the heart; in a sense, of moving the will. St. Albert refers to, "the end of preaching, which is sorrow for sin and a movement to penance."¹¹ He comes further in breaking down this primary object when he says: "The fruit consequent on preaching is fivefold. The first is the confession of sin. The second, following from this, is interior beauty and truth. The third, holiness of life; the fourth, greatness of works. The fifth is the desire and affection for eternal things and the contemplation of them."¹² St. Albert's order here is somewhat determined by the words of the psalm on which he is commenting. St. Thomas in his commentary on Isaias expresses the same idea, but more neatly and in better order. He says: "The words of God are to be heard because they are useful: first to illuminate the intellect, secondly, to sweeten the passions, . . . thirdly, for the raising up of love, . . . fourthly, for the rectitude of works . . . fifthly, for the attainment of glory." And he adds a sixth, "for the instruction of others."¹³ The primary objective of the preacher then, must be to convey to men everything that can be conveyed by word that is necessary or useful to their salvation. But man is not simply an intellect. He is a creature made up of many faculties, all of which must be properly ordered if they are to help him to his eternal salvation, or at least, if they are not to be a hindrance. It is not enough to know what is right. A man must also take care to do what is right. Père Garrigou-Lagrange points to the example of Christ. He says, "Jesus, the model Preacher, illuminated intellects with the word of God, piously delighted the emotions, and efficaciously moved the wills of His hearers to fulfill the divine commands."¹⁴ It is necessary then

to determine what St. Thomas saw as the proper objective of the preacher, of preaching itself, in the principle faculties of men. What effect should preaching have on the intellect? on the will? on the passions? In short, what does it mean to preach salvation?

The first requirement of salvation is faith. The highest faculty of man is the intellect. It is to the intellect that faith primarily belongs. The fundamental objective of preaching will therefore be to cultivate the faith in the souls of men. "Man is perfected in wisdom," the Angelic Doctor says, "(which is his proper perfection, as he is rational) by participating in the word of God, as the disciple is instructed by receiving the word of his master."¹⁵ The foundation of everything else that the preacher seeks to effect in his hearers is to be found in the enkindling of faith in their intellects. It is the first, the essential step towards leading men back to the God they had long since deserted. St. Thomas continues: "Hence it was fitting that by the Word of true knowledge man might be led back to God, having wandered from God through an inordinate thirst for knowledge."¹⁶ It is because of preaching that men are led to God by faith. This has always been true, even before the coming of Christ. St. Thomas remarks of the Ninevites: "Even in their case there was also something of faith which they had received through Jonas' preaching."¹⁷

For the New Testament, St. Paul lays down the basic relationship that exists between the preaching office and the spread of the faith. He says: "How then are they to call upon him in whom they have not believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches?"¹⁸ Faith

is manifestly a grace, a gift of God, something certainly implanted directly by God in the believer. Yet St. Paul just as certainly implies some kind of a cause and effect relationship between preaching and the faith. It is important to determine just what St. Thomas considered this relationship to be. Is preaching a cause of the faith in the strict sense of the word? If not, what is it, a disposition? an occasion? In many places scattered throughout his works, St. Thomas comes to grips with this problem. His explanation is clear, and he leaves no doubt as to where he stands on the interpretation of this fundamental text from St. Paul's Epistle to the Romans.

The notion of true causality implies an influx of the cause into the effect. In other words, a true cause actually achieves the effect at least partially. This is not true of a disposition or of an occasion. A disposition renders the matter (or the agent) suitable in some way or another to achieve an effect, but the disposition itself (sometimes called a dispositive cause — using cause in a wide sense) does not have a true influx into the effect. An occasion may be simply the absence of obstacles to the operation of causality, but in any case it is not in itself a cause nor does it directly affect the causes. It is directly concerned with the milieu in which causality takes place.

Into which of these categories does preaching fall in relation to the attainment of its final cause and, particularly, in relation to the enkindling of faith in man? It must be at least an occasion of the faith. To deny this would be to reject the authority of St. Paul. St. Thomas identifies preaching as an occasion of salvation in the *Quaestiones Quodlibetales* where he writes:

“Divine help is necessary not only as to exterior impulses as, for example, preaching which is provided by divine providence as an occasion of the salvation of man, . . . but also as to the interior impulse by which God interiorly moves the heart to good.”¹⁹ Though St. Thomas made a clean cut distinction between dispositive and proper causality, he did not distinguish as carefully between occasion and disposition as modern scholastics are inclined to do. In the first part of the *Summa Theologiae*, probably written about the same time as the first question of the *Quodlibetales*, he calls preaching a disposition to faith. He points out that “two dispositions concur in the virtue of faith; first, the habit of the intellect whereby it is disposed to obey the will tending to divine truth Secondly, faith requires that what is to be believed be proposed to the believer; which is accomplished by man.”²⁰ St. Thomas thinks along precisely the same lines when he is commenting on the passage from St. Paul in the Epistle to the Romans. “For faith two things are necessary: of which one is an inclination of the heart to believe, and this is not from hearing, but from the gift of grace; the other, however, is the determination of that which is to be believed (the matter of faith: therefore, a disposition of the matter) and that is from hearing.”²¹ Thus it is clear enough that St. Thomas considered preaching to be a disposition of the matter of the faith. It is in this sense that he understands the dictum of St. Paul. In the same place he specifically denies causality to preaching but at the same time insists upon the necessity of preaching for faith. “Though it is impossible that anyone should believe without having heard a preacher, yet not every one who hears a preacher believes. ‘But

not all obey the gospel.' This he says in order to show that the exterior spoken word is not a sufficient cause of faith, but the heart of man must be interiorly drawn by the power of God speaking . . . and so the fact that men believe is not to be attributed to the industry of preachers."²² Though St. Thomas speaks with great theological precision in his Scriptural commentaries, he is restricted by the exigencies of the matter. In the *De Veritate* he treats this matter with indisputable clarity, establishing without a doubt the relationship of preaching to the faith. "Hearing is not a sufficient cause of faith; this is obvious from the fact that many hear but do not believe, but the cause of faith is that which makes the believer assent to those things which are said. Now no one is forced by any necessity of reason to assent to such things, but it is a matter for the will; and thus a man externally announcing does not cause faith, but rather God, who alone can move the will. He causes faith in the believer by inclining the will and by preparing the intellect for faith, so that it does not reject those things which are proposed by the preacher; the preacher, however, is to be reckoned as exteriorly disposing to faith."²³ This seems to be about as clear and unequivocal a statement as could be made on the subject. The preacher is a cause of faith only in the wide sense of a dispositive cause. Far from detracting from the dignity of the preacher, this doctrine does his office the highest honor. It is never an indignity in man that he is not God. That he should have any share at all in introducing his fellow men to the revealed knowledge of his Maker should exalt a man in such a way as to result only in the profoundest humility and gratitude to God. "The faith is introduced

through a man's words. It rests, however, not on the word of a man, but on God Himself."²⁴ It is a great thing to have such a place in the divine plan, for "by the impulse of preaching kings and philosophers are converted."²⁵

Though the words of the preacher are not a sufficient cause of faith, though they are the words of a man, though "exterior preaching labors in vain, unless the interior grace of the Redeemer be present,"²⁶ nevertheless, the preacher's words are not only human words. He does not labor alone. He is the minister of God, for "God speaks to us through preachers."²⁷ That he is not the cause, but rather a disposition to faith does not make his mission unnecessary or worthless in God's plan. In God's ordinary providence this ministry is essential to the spread of the faith. St. Thomas paraphrases St. Paul on the utility of the preacher. "For this are we sent, that we should make men obedient to the faith. But there is only place for obedience where we are able to do something voluntarily. This is true in the things of faith to which we consent voluntarily and not by any compulsion of reason, for they are above reason. No one believes except he do so willingly."²⁸ That preaching be efficacious then, that it achieve its end, is for all preachers ultimately consequent upon one thing, "the efficacy of their preaching comes to all the apostles from one source, the grace of God."²⁹

To sum up then, we must say that St. Thomas sees preaching as the ordinary way that God has prepared to diffuse His revelation among men. Naturally, He is not limited to this means. "If anyone born into a barbarian nation does what he can, God will reveal to him

what is necessary to salvation, either by inspiring him or by sending him a teacher."³⁰ The aim of the preacher, then, is to be the ordinary means by which God proposes what must be believed. St. Thomas, then, holds that "two things are requisite for faith. First, that the things which are of faith should be proposed to man: this is necessary in order that man believe anything explicitly. . . . To some, indeed, they are revealed by God immediately, as . . . to the apostles and prophets, while to some they are proposed by God in sending preachers of the faith."³¹

In order that the preacher might remember his limitations, in order that he might always understand that he depends for success on the grace of God, and, on the other hand, in order that the faithful might always appreciate the dignity of the preacher as depending not on his personal capacities and abilities, but rather on his intimate union with almighty God, men without talent were chosen to be the first and most successful preachers in the history of the Church. The communication of the faith by preaching was shown from the beginning to be a spiritual miracle. "And not only corporal miracles did Christ perform, but also spiritual which are much greater: namely, . . . that minds should be suddenly instructed in divine science, and the tongues of the simple rendered apt to propose the divine truth to men."³² And this, indeed, "is the greatest of all miracles, that through so few an infinite multitude of men should be converted to the faith, that through the poor preaching poverty, the rich should be converted, that through the uninstructed preaching things which exceed reason, philosophers and educated men should be converted."³³ This inner dy-

namism of Christianity is the secret of its unfailing success. "I have planted, Apollos watered, but God has given the growth."³⁴

In the intellects of men the preacher seeks to enkindle the faith. If the faith is already there he seeks to enrich it. But his intention does not stop there. His office is capable of yet more. He seeks to inflame the wills of his hearers with charity which as a matter of course will produce good works. Directly, preaching is ordained to faith, but without works faith is dead. "Without works nothing suffices, not even hearing the word of God because hearing is ordained to faith. Hearing does not suffice."³⁵ But it is through preaching that good works are instigated, because while preaching directly affects the intellect and consequently is directly ordered to faith, nevertheless, through the intellect it is also directed to the nourishing of virtue. St. Thomas points out that the preacher having announced the word, "the heart of a man is moved by God to assent to those things which pertain to faith and virtue."³⁶ If this were not true, preaching would be futile, for the faith alone is not enough. "Doctrine being proposed, it is necessary to observe it, for nothing else suffices to salvation."³⁷ Consequently, St. Thomas goes so far as to say that it is in the very nature of preaching to result in good works. "The good actions done by the hearers, result from the preacher's words, as an effect that flows from their very nature."³⁸ And so charity is enkindled in the soul. "One who hears in order that he may do something, and that he may love; such a one builds upon a rock, because he builds upon what is firm and stable."³⁹ As the preacher's primary aim is to lead his hearers to salvation, and as

faith and works, faith and love, are both necessary for salvation, he is able to and must seek to achieve both. "All preaching," says St. Thomas, "ought to be ordered to two things; namely, to showing forth the magnificence of God, as when the faith is preached, or to announcing the goodness of God, that charity may be enkindled in the hearts of the hearers."⁴⁰

As charity is union with God and is capable of continuous development, the preacher must take this factor into consideration. It is the desire of God that every man should attain to the most complete and perfect union with Him that is possible to that man. The preacher must seek the same for his hearers. He must not hesitate to propose to them ever greater heights. If the preacher be faint-hearted, how can the hearers be expected to be otherwise? As will be shown later, St. Thomas insists that the preacher consider his hearers and propose what is proportionate to their condition. This does not mean, however, that St. Thomas would have the preacher propose anything less than perfection to all, even though he may know that all will not attain thereto. In the commentary on the Epistle to the Colossians, he asks, "But is there ever a time when all are held to perfection?" and he answers, "No, but the intention of the preacher ought to be perfection."⁴¹ St. Albert is of the same mind, for he sees the fruits of preaching to begin with the confession of sins and to extend even to contemplation.⁴²

All of these texts from St. Thomas' writings show something which it is necessary to insist upon in view of the fact that St. Thomas was a Dominican and a true son of his father, St. Dominic. After reading these texts

it seems almost platitudinous to mention that for St. Thomas the sermon was primarily dogmatic. As Father Hinnebusch remarks: "For St. Thomas the sermon is first of all an instruction. Just as the will always follows the guidance of the intellect, so the fervor and resolutions of an audience are only beneficial when awakened by and founded on intellectual considerations."⁴³ Not only his whole teaching, but his sermons themselves show St. Thomas' devotion to the dogmatic sermon. It was in order to be able to preach sermons of this type that St. Dominic sent his sons to the universities, that he made his convents houses of study.⁴⁴ St. Thomas' insistence upon study as a preparation for undertaking the preaching office will appear later. But it seems to be unquestionably clear by now that for St. Thomas preaching was primarily dogmatic. This fact is emphasized because of an astonishing statement in one of the few really scholarly works on the history of preaching which have appeared in the English language. Father Zawart in his magnificent study of Franciscan preaching says of the dogmatic sermon, "likely enough it had no place in the medieval system."⁴⁵

Though for St. Thomas the sermon is primarily dogmatic, as we have seen it is not only that. In the proper order it seeks to appeal to the whole man. St. Thomas teaches that virtue is to be found not only in the intellect and in the will, but also in the passions, and that "what comes about in the hearer through preaching, and what the preacher ought to intend, is that the hearer should rise from his vices to the practice of virtues."⁴⁶ He notes that "the word of God is said to be a fire because it illuminates, it inflames, and it intimately penetrates,

because it liquifies and it consumes the disobedient.”⁴⁷ Thus it seeks to affect a man for good in every possible way. St. Thomas quotes a beautiful text from St. Basil: “The light of day having come, illnesses are alleviated, men are awakened from sleep, the birds chirp, the beasts fly to their lairs: so by the light of the apostles the world is edified by example, inflamed by doctrine, made fruitful in good works, released from sin, withdrawn from neglect, animated to heavenly contemplation, freed from the power of the devil.”⁴⁸ In short, preaching rightly seeks not only to teach what is necessary for salvation, but to excite men to live as they believe.

In a paraphrase, St. Thomas expresses the wish of St. Paul, “that I may produce some fruit in you through my preaching.”⁴⁹ And this fruit is grace. Preaching disposes men for the reception of grace. Grace is given interiorly by God. “God touches the heart with grace, that it may be converted to Him, and so He calls it from an evil life into good, and He does this by His grace, not our merits.”⁵⁰ But the call to grace may be given through the preacher. “There is a certain temporal vocation to grace, to which corresponds both temporal and eternal election. This vocation is either interior through the infusion of grace, or exterior through the voice of the preacher.”⁵¹ However, this exterior vocation through the preacher is not in the order of proper causality, but a disposition. It disposes the subject for the reception of grace. “The exterior vocation which comes about through preaching is not justification, but disposes to it.”⁵² The reason for this is that “no creature can create grace effectively.”⁵³ Père Garrigou-Lagrange puts it this way, “By gratuitous graces no man can produce grace in another, but he can

provide a certain disposition or preparation to justification, namely, by preaching.”⁵⁴

Therefore, the preacher’s direct objective is to produce faith in the intellect, not as if he were a proper cause, but as a dispositive cause disposing the matter of faith so that men will know what they are to believe. Indirectly, more or less as a by-product, he seeks to inflame the heart to charity and the passions to virtue. Finally, his purpose may be summed up by saying that he seeks to dispose his hearer for the reception or increase of God’s favor, of grace.

Having considered the final cause of the office of preaching which is the glory of God through the salvation of souls, the final cause of the act of preaching remains to be considered. This distinction is expressed in a different way by St. Albert the Great who says: “There is an end (*finis*) of the preacher in himself and an end outside himself.”⁵⁵ The end external to the preacher has been treated. It remains to treat of what causes the preacher here and now to preach and what the preacher may rightfully seek for himself in the exercise of his apostolic office.

The immediate cause of the preacher’s entering the pulpit is in most cases simply obedience to the commission which he holds. As this commission is of such importance that it deserves separate and detailed treatment, it will not be considered here. Though it is often the most immediate cause, it is not the only one. In his commentary on the Book of Isaias, St. Thomas remarks that the preacher is moved to preach, “first by the instinct of faith, . . . secondly, by the stimulus of zeal . . .

and thirdly, by the greatness of the reward.”⁵⁶ A brief consideration of these elements, especially the third, will give us a satisfactory answer to the final cause of preaching within the preacher himself.

A number of incidents are recorded in the Gospels of the desire of the newly converted to sally forth to announce what they have heard and seen. The faith being so manifestly a good simply demands diffusion. One can hardly keep silent in the face of ignorance and error. In the matter of the faith, than which there is no more important consideration, this instinct is doubly true. It is so akin to the stimulus of zeal that the two may be handled together. St. Bonaventure implies that one is not a true preacher without this zeal for souls.⁵⁷ St. Thomas would not go so far, but he does deny that a preacher is a good preacher if he is without the charity for his hearers that is true zeal. “The duty of a good pastor is charity; . . . a good pastor seeks the advantage of his flock.”⁵⁸ And again: “Of the good pastor it is said that his sheep are his own, not only by commission, but also by love and solicitude.”⁵⁹ Here is the plain implication that it is immaterial whether the pastor be good or not; he holds his commission. But his goodness depends on his love for his flock, or his zeal for their welfare. His zeal should be such as to cause him on occasion to endanger his life willingly.⁶⁰ It shall be shown later that these texts apply to the preacher as well as the pastor. This desire for souls must be a dominating force in the preacher’s life. Otherwise, he is in constant danger of tending to neglect or give up preaching on the one hand, or on the other, to preach from unworthy motives. St.

Thomas proposes that "as the artisan, when he sees the matter ready to hand, longs to begin work, so the priest is moved to preach when he sees the people gathered together."⁶¹ St. Albert says much the same thing in his commentary on the same verse. He points out that as Christ, when He saw the crowds, "so too the preacher, seeing the halls filled with those desiring to hear, should be incited to preach."⁶² Thus motivated by his own love for the faith, his own zeal to give the advantage he enjoys to his fellow men, the preacher undertakes to fulfill his office.

Finally, the preacher is rightfully incited to preach by his desire to achieve the reward that has been promised to the faithful preacher. Essentially and fundamentally the reward of the faithful preacher is eternal life. St. Thomas says of St. Paul that he awaited the joy of eternal life because "it is the fruit of his ministry."⁶³ St. Albert the Great points out that whatever the consequences of his preaching, if the preacher does all "of those things which belong to the end of his office . . . he will deserve a reward and will not be defrauded."⁶⁴ He explains that when all is done that belongs to preaching, the *finis* within the preacher himself will surely be attained (which is the preacher's perfection and eternal salvation), but the *finis* in others may very well not be attained through no fault of the preacher. This *finis* "is not possible except by divine power and so . . . does not always follow one who preaches sent by God." But that this *finis* does not follow does not make the preacher undeserving of his reward. The reward of the preacher, as St. Albert says in another place, is a double reward.⁶⁵ It is not only the

essential reward of eternal life, but also the accidental reward of a corona or aureola specially reserved to those who preach the word.

“To doctors is owed a reward of excellence, as is also owed to virgins, namely, the aureola.”⁶⁶ “The aureola is an accidental reward.”⁶⁷ Thus there is a special provision made by God to give honor to His faithful preachers. This accidental reward is promised to preachers for preaching, but naturally presupposes that the preacher merits the essential reward of eternal life.⁶⁸ St. Thomas’ explanation of the reason why this special distinction is reserved to preachers reflects the exalted concept which he held of the high dignity of the preaching office. He tells us that “as through martyrdom and virginity one obtains a most perfect victory over the flesh and the world, so also a most perfect victory is won against the devil, when anyone not only does not yield to the onslaughts of the devil, but also drives him out not only of himself, but also of others. This is done by preaching and (sacred) teaching. And therefore, for preaching and teaching an aureola is owed, just as one is owed for virginity and martyrdom.”⁶⁹ Another reason is added a few articles later. After repeating the reason just given, this is added, “The most powerful act of the rational potency is to diffuse the truth of faith to others, and to this act is owed the aureola.”⁷⁰ This teaching which places preachers beside martyrs and virgins as worthy of one of the three special crowns reserved in heaven for those who have won a special battle leaves no doubt of the importance and significance of the preaching office in the life of the Church. St. Thomas takes special pains to note that the corona is not a reward attached to the

possession of a certain office, but rather a reward given to those who having possessed the office, faithfully fulfilled it. "It is not owed to prelates, although they have the office of preaching, unless they actually do preach, because the crown is not won by a habit, but by an actual battle."⁷¹ And what is more "the corona is owed not only to prelates, but to all who licitly exercise the office of preaching."⁷² The eternal reward of the preacher, then, for which he may rightfully hope and lawfully strive, and which should be one of the powerful influences encouraging him to continue in the fatiguing work to which he has been appointed, is not only the beatific vision to which all are called, but also the additional accidental luster of a crown of victory, victory over his Master's adversary, Satan himself.

This rightful glory which is consequent to preaching and which is typified by the aureola, has also a temporal aspect. "To preachers of the faith, as a result of preaching such high wisdom, is owed a great glory, both before God and before men."⁷³ This glory is to be found here on earth, first in preaching itself, and secondly, in the results of preaching. St. Thomas expresses St. Paul's idea thus: "Our glory is your conversion . . . because our glory is to show forth and to preach the word of God."⁷⁴ St. Bonaventure expresses the same idea when he remarks that the converted are the glory of the preacher.⁷⁵ It is to the glory of the preacher that through his word the faith has been accepted, and it is to his merit that by his preaching good works have been undertaken.⁷⁶ So in the order of grace and glory, the reward of the preacher consists in merit as a result of the faith and good works his preaching has inspired, the merit and glory of the

preaching itself as the ministry of the word of God, and finally eternal life, together with a special crown of victory.

The cure of the soul, which is the primary end of the preacher is not always achieved. As St. Albert says, "This is the *finis* and fruit in the hearer, which does not always follow when one sent by God preaches. Nevertheless, he should not cease his labors, because though he cure no one, if he omits nothing of what belongs to preaching, he will deserve a reward and will not be defrauded."⁷⁷ The reason should however be considered for the all too frequent ineffectiveness of preaching. As we have seen, preaching is a disposition to its end. Between a disposition and its end many obstacles can be placed. The possible obstacles considered by St. Thomas may be divided into three general classes. There are certain obstacles on the part of the hearers, others which are extrinsic to hearer and preacher, and finally obstacles on the part of the preacher himself. This last class will more easily be treated under the efficient cause of preaching. The first two classes will be considered here.

Because of original sin, men are deprived of knowledge and wisdom in regard to the things of God. St. Thomas makes the point that those to whom the word has not been preached are not held accountable for the sin of infidelity, but they are deprived of the benefits of God and justification for their other sins. They must do what they can in order that God in His mercy will send them a preacher.⁷⁸ However, in those to whom the preacher comes, unless they are well disposed to hear him by having done what is in their power, the absence of wisdom which is consequent upon original sin may

not be overcome by the grace of God, and the message of the preacher may not be acceptable to them. St. Thomas points out that "what is in itself good (the message of the gospel), cannot seem to anyone to be foolish, except as a consequence of a defect of wisdom. . . . This is why the word of the Cross which to believers is salvation, to some seems foolish because they are lacking in wisdom."⁷⁹ Original sin then is the first obstacle on the part of the hearer that must be overcome if the word of preaching is to be effective.

The second difficulty on the part of the hearers is malice. God will not force Himself upon men. If they set their hearts against His preachers, they obviously raise a block to their conversion. "Malice," says St. Thomas, "is a cause of incredulity. Whoever is of God, has an affinity for the things which are of God, and inheres in them. . . . Especially ought the word of God to be freely heard by those who are of God, since it is the seed by which we are generated into the sonship of God."⁸⁰ In the absence of malice the word of God will be effective, for "under the impulse of preaching those having peace of conscience are moved to loving praise of the name of Christ."⁸¹

If heresy has previously taken the field, it is more difficult to preach the word effectively than to preach to the entirely uninstructed. This is the explanation St. Thomas gives for the behavior of St. Paul. "It is difficult to convert those entirely ignorant of the faith," St. Thomas admits, "but the Apostle wished to preach to those who had never heard the name of Christ, lest prevented by the doctrine of the pseudo-apostles, it would be even more difficult to lead them to the truth."⁸²

This is simply good psychology, for it is much easier merely to learn something, than to have first to "unlearn" the false notions one has already assimilated on the subject.

Finally, an unreasonable curiosity, the possession of "itching ears," which is a form of malice or perversity in the hearers, will effectively prevent them from receiving the doctrine of a preacher. St. Thomas calls it, "a perversity of the hearers in hearing, that they should be unwilling to hear useful things, but rather be interested in the curious." "There are some," he says, "who are ever desirous of hearing new things heretofore unheard, and curious and even sometimes harmful things. The Athenians, for example, were receptive of nothing else than to learn or to hear something new."⁸³ That such an attitude is reprehensible is obvious, for it supplants the interest the mind should have in the things that are really necessary to salvation.

Of obstacles exterior to the preacher and the hearer there are chiefly three. St. Thomas names them in his commentary on the Gospel according to St. John, where he says that the wolf who seeks to disturb the sheepfold can mean any of three things: the devil, false worship, and tyranny.⁸⁴ The devil's activities are mysterious, but this much St. Thomas asserts: that "he seeks to impede preaching, which results in the salvation of souls."⁸⁵ St. Thomas deals with tyranny as an obstacle to preaching attaining its due end on the basis of the principle that "the salvation of the multitude is to be preferred to the peace of any individuals whatsoever." He goes on to reduce this principle specifically to preaching by concluding that "the preacher . . . should not fear to offend

those men in order that he may insure the salvation of the multitude."⁸⁶ He offers the example of Christ's relationship with the scribes and pharisees and the Jewish princes in confirmation of this principle. In the *Quodlibetales*, he distinguishes between the preacher who is impeded by a tyrant together with the people and a preacher who is impeded by a tyrant alone. In the first case St. Thomas tells the preacher "to yield and fly to another place according to the command of the Lord."⁸⁷ But if a tyrannical government alone and without the support of the people attempts to impede the preacher a further distinction is made. If the preacher in question is the pastor and he is able to do any good for his flock by remaining he must not depart "for he has the duty to preach."⁸⁸ But if he is not the pastor he may flee unless the faith is in danger "for in this case it is under precept that he lay down his life for his brethren."⁸⁹

This completes the treatment of the final cause of preaching under all its aspects so far as such a treatment can be discovered in the writings of St. Thomas. The double end of the preacher, pointed out by St. Albert the Great, the end within himself, what the preacher seeks for himself by his preaching, and the end in others, what the preacher seeks to do for others by his preaching, have been analyzed and exposed as far as possible in the words of the Angelic Doctor himself. One thing more remains for consideration before this chapter can be considered to be complete. That is a consideration of the chief pseudo-final causes for which the unworthy preacher may bend his efforts. Of course, such ends may be legion. However, two are so common and find such extensive treatment in the writings of St. Thomas that

they deserve to be discussed. The first is the intricate question of material gain from preaching. The second, much more simple because unquestionably of its very nature evil, is vainglory. Material gain will be considered first because under certain circumstances it can be a legitimate by-product of preaching, and so is closer to being a true end. This will be followed with what St. Thomas has to say of the vainglorious preacher.

Avarice, the root of all evils,⁹⁰ has been known to rear its ugly head in an attempt to vitiate the holy work of preaching. St. Thomas points out that St. Paul knew of false preachers who "preach only for gain, and consequently do not preach when they cannot profit from it."⁹¹ St. Albert also condemns those who make merry with food and drink purchased with the profits of preaching the gospel.⁹² St. Bonaventure condemns those who preach for profit as "no disciples of Christ, but evil prophets of Balaam."⁹³ A pungent medieval preacher in a sermon preached before the English Provincial Chapter of the Dominicans remarks that many preachers return to find their superiors more interested in how much they brought back with them than in how many they led to confession.⁹⁴ That this problem was particularly acute in the generation before St. Thomas wrote is witnessed by the frequent canons which refer to it. For example, a Parisian Council of 1212 or 1213 says: "It is forbidden to exact a salary or a fixed price for preaching. Those who do should be forbidden to preach." The same idea is frequently repeated; e.g., the Synod of Rheims, 1231: "Hired preachers should not be employed."⁹⁵ It is necessary then to determine what St. Thomas has to say about

the relationship that exists between the acquisition of materialities and the office of preaching the word of God.

The governing principle about which all else hinges is set down by St. Thomas in his commentary on the fourth Book of the Sentences, where he says: "That money should be the price of preaching . . . is in no way licit."⁹⁶ However, to refuse to permit a price to be paid for preaching is not to refuse to permit a stipend. "*Sine pretio, sed non sine stipendio.*"⁹⁷ This basis for St. Thomas' treatment of the subject is more extensively stated in the *Quodlibetales*: "One can have one's eye on materialities in two ways. In one way, as looking to wages or a reward. In this way it is not licit for the preacher to look to material things, for such behavior would make the gospel venal. In another way, one can look to a stipend as a means of supporting life. In this way it is permissible for the preacher to look to material things."⁹⁸ It is even permissible for a preacher to accept what is paid out to him as if it were a wage. It is only necessary that the preacher not look upon the sum as an end or *finis* of his preaching. "It is not of the nature of a wage that it be intended as an end, because often one does not seek wages for his work, but nevertheless they are given him."⁹⁹ Whether called a wage or a stipend, it amounts to the same thing: the preacher may accept it for his support, but may not preach in order to receive it. As St. Bonaventure says: "The preacher may take a stipend, but he may not preach to obtain it, he must preach for the salvation of the people."¹⁰⁰

Not only may the preacher accept what is necessary for his support, but such support is due to him. "Tem-

poral things are due to the preacher as means for his support, not as a price of the words he preaches.”¹⁰¹ This is particularly true in the case of prelates whom the faithful are bound to support. Those, however, who freely give of their services in the ministry should be supported out of charity. However, if the prelate seeks such out to supply for him, he is bound to support them himself.¹⁰² It is certainly not unreasonable that “a man laboring in the fulfillment of an office of preaching or of ruling should be permitted to live from that office.”¹⁰³ Indeed, the obligation that falls on the people to support those who minister to them is, according to St. Thomas, an obligation of the natural law.¹⁰⁴ This is entirely reasonable for “it is a greater thing to give that which is spiritual than to take that which is temporal.”¹⁰⁵ It is also fitting that support should be provided the preacher in order that he may not have to desert his preaching office in order to provide for his temporal needs. “A stipend is owed to preachers to provide for their needs, lest they should have to give up the word of God to occupy themselves in procuring the needs of life; it is not owed to them, however, as a price of their preaching.”¹⁰⁶ One of the needs of life is often the service of others. Consequently those who provide such necessary services to preachers should also be supported by way of the preacher’s work. A final reason is offered by St. Thomas in this that the preacher’s work is done for the common good: “Preaching is a spiritual work which redounds to the common good, for by it spiritual fruit is produced in the people and therefore as is found in I Cor. ix, 14, ‘The Lord ordained that those who preach the gospel, should live by the gospel.’ Nor should this be applied only to

those who have the authority of preaching, as prelates, but also to those who licitly preach on the commission of prelates, because the stipend is not owed for the power, but for the work and labor . . . and not only those who preach are able to live by the gospel, but also those who minister to this office as co-operators.”¹⁰⁷

These important notes, so commonly accepted in our day, but matters of dispute in the time of St. Thomas, are reiterated in the *Summa Theologiae*.¹⁰⁸ It is not, however, forbidden to turn down this support if it can be had in some other way. In some cases it may even be more virtuous to do so. “For He permitted them to set forth to preach without scrip or stick, and so on, since they were empowered to accept their livelihood from those to whom they preached. . . . Nor is it a sin, but a work of supererogation for a preacher to take means of livelihood with him, without accepting supplies from those to whom he preaches.”¹⁰⁹ It was customary for the mendicant friars often to seek their living by begging rather than as a consequence of their preaching. “Preachers have the right to be fed by those to whom they preach: yet if they wish to seek this by begging so as to receive it as a free gift and not as a right this will be a mark of greater humility.”¹¹⁰

Against the idea of preachers carrying means with them, St. Thomas sees the objection of the Scriptural text: “Do not possess gold, nor silver, nor money in your purses” (Mt. x, 9). This text also seems to imply that no preachers, including prelates, may lay up wealth for themselves. To this St. Thomas answers, “He *permitted* them to go preaching without gold or silver or other means since they were to receive the means of livelihood from

those to whom they preached. . . . According to Chrysostom we are to understand that our Lord laid these commands on His disciples in reference to the mission on which they were sent to preach to the Jews, so that they might be encouraged to trust in His power. . . . But it does not follow from this that they, or their successors, were obliged to preach the gospel without having means of their own. . . . And it seems foolish to say that so many holy bishops such as Athanasius, Ambrose, and Augustine would have disobeyed these commandments if they believed themselves bound to observe them.”¹¹¹ On the same subject he makes another important comment, saying that Christ prescribed complete poverty for His disciples on their first mission among the Jews “among whom it was customary for doctors to live on stipends from those whom they taught.” Christ wanted His own above suspicion. It was also to free them from solicitude and to try their virtue. Afterwards (Lk. xxii) He ordered otherwise: “But now let him who has a purse take it, and likewise a wallet.” And this, concludes St. Thomas, shows that bishops are not required to be without possessions.¹¹² In regard to the accepting of a stipend, however, it must be noted, says the Saint, that one who holds a benefice that requires preaching as part of its office, may not exact anything additional for doing what he is already being supported to do.¹¹³ The preacher, of course, like anyone else must be careful not to take money unjustly acquired. There is, however, an exception to this general rule. Preachers may take usurious money in cases where his preaching has induced usurers to restore their ill-gotten gain, and they are unable otherwise to make restitution.¹¹⁴

One more point must be mentioned in regard to the relation of money to preaching. It is the question of the preacher collecting for pious causes. St. Thomas points out that this is a natural situation, and following the example of St. Paul he permits preachers to undertake such an activity. He points out that: "We see in a natural body that when nature is deficient in one member, it is ministered to by drawing on the humors and powers of the other members."¹¹⁵ It should be noted, however, that the contemporary canons were very careful in their regulation of this practice. Canon 62 of the IVth Council of the Lateran, 1215, forbids preaching to collect alms by any but those holding papal or episcopal letters. The Council of Mainz, 1233, forbids collectors of alms to preach in the churches, but the General Council of Lyons, 1245, (canon 15) encourages preachers to advise the faithful to provide for the Holy Land in their wills, for in this case the funds are not to be handled by the preacher.¹¹⁶

Finally, St. Thomas' opinion should be mentioned of those whose preaching is motivated by vainglory. That this is an unworthy motive is obvious, and St. Thomas points this out in many places.¹¹⁷ He compares such a one to an adulterer who does not seek to generate offspring, but only to satisfy his pleasure. So also the vainglorious preacher adulterates the word of God, for he does not seek to generate spiritual offspring, but rather his own satisfaction.¹¹⁸ It should be especially noted that such a preacher not only forfeits his claim on a reward, but even should he later repent, his vainglorious preaching will never deserve him any merit. "Dead works do not revive through penance," says St. Thomas, "but the works of a doctor who has preached out of vain-

glory are dead works, that is, they were accomplished in sin. Thus they will never revive through penance so as to deserve a reward."¹¹⁹ Finally he points out that a preacher who preaches to spread heresy is the worst kind of a preacher. He is a wolf seeking to devour the flock and should in no way be tolerated.¹²⁰

The primary aim of preaching then, is the glory of God and the salvation of souls. This preaching can accomplish by disposing the intellect to faith, and thereby, the will to charity and the passions to proportionate virtues. By the work of the preacher the souls of men are disposed for the reception of divine grace.

The preacher is moved to undertake the preaching office by zeal born of charity and by the great reward that has been promised him for his labors. Substantially this reward is eternal life, but accidentally it consists in a special crown of victory similar to those prepared for martyrs and virgins.

There are many possible obstacles to the success of the mission of the preacher. They may be summed up as the world, the flesh and the devil. These obstacles may be found in the preacher (and so remain to be treated under the efficient cause of preaching) or in the hearers or extrinsic to both. In any case they serve to remind the preacher that "God gives the increase."

Finally, though the preacher may accept support for himself and his aids in the ministry of preaching, he must be careful not to make material things an end or *finis* of his ministry, for such would be simoniacal. Also, he must be careful to purify his motive lest he preach to satisfy his desire for personal glory in which case his preaching

would be sinful rather than conducive to his salvation. The only glory of the preacher should be a reflection of the glory he gives to God by his ministry.

CHAPTER III

What to Preach About

The Material Cause of Preaching

Any material cause is determined by the final cause. One does not deliberately use gasoline to put out a fire. Upon the wise and careful choice of material depends to a great extent the possibility of actually attaining the final cause. We have already seen that the final cause of preaching can fail for a number of reasons. It can also fail for want of proper matter. A thing can be con-fected of material so incompatible with its purpose that it is in no wise the thing intended, for example a hat made of jelly or a cigar made of gunpowder. Neither is what it is claimed to be; the former is not a hat, nor is the latter a cigar, for they will not do what a hat or a cigar ought to do. It is also possible to choose a material which will indeed make a thing answer to the minimum requirements of its kind, but for want of a better choice of material the thing will achieve its end only partially and with considerable difficulty. A roof made of glass will keep out the rain but not the sun; chop sticks will convey one's food to the mouth but not nearly so efficiently as will a knife and fork. Consequently it is very important to the accomplishment of one's purposes that the matter of one's means be carefully chosen in view of the end desired.

It has been established that the final cause of preaching is the salvation of souls. This being so, the material cause of preaching will be those things necessary to salvation. Because "the object of teaching is an intelligible truth"¹ the material cause will be in the order of truth, that is to say those truths which are necessary to salvation, and secondarily or indirectly those truths which are useful to salvation. The question of this chapter, then, is what St. Thomas thought the preacher should preach about. His answer to this question is proportionate to his answer to the question of what the preacher should preach for.

All those things necessary to salvation are the things which demand to be preached. The Code of Canon Law tells us: "In sacred sermons should be explained above all else the things which the faithful must believe and do to be saved."² In the time of St. Thomas the Councils of the Church found it necessary to insist on the indispensable minimum. Canon seven of the Council of Béziers, 1246, reads: "Every Sunday, the parish priests ought to explain in a clear and simple manner the articles of the Creed." In almost the same words the Council of Albi, 1254, says in the seventeenth canon: "Every Sunday and feast day the parish priest should explain the articles of the faith to the people simply and clearly."³ The IVth Council of the Lateran in 1215 has legislated at length concerning preaching. The lengthy tenth canon begins: "Among those things which pertain to the salvation of the Christian people, the nourishment of the word of God is especially recognized to be necessary thereto, because just as the material body, so also the spiritual soul has need of nourishment, for 'not by bread alone

does man live, but by every word that proceeds from the mouth of God.' ”⁴ “The word of God is spiritual nourishment,” says St. Thomas, “by which the soul is sustained, just as the body is sustained by food.”⁵

For St. Albert the Great the whole preaching of salvation can be summed up in the preaching of the justice and the mercy of God, justice that fear might be inspired, mercy that the hearers may hope.⁶ In one of his characteristically lucid and beautiful passages, St. Bonaventure tells us that the apostles “were not sent to preach something insignificant, but something great, namely, the kingdom of God, by which we can understand the doctrine of truth. In all these ways the apostles are sent to preach the kingdom of God, namely, true doctrine, divine grace, and eternal glory.”⁷ St. Thomas in a sermon for the feast of St. Bernard says that this great preacher preached three things principally: “of God, of morals and virtue, and of the sweetness of contemplation and devotion.”⁸ However the idea may be expressed, all amounts to the one thing: the fundamental matter of all preaching must be those things necessary for salvation. “For I determined not to know anything among you, except Jesus Christ and Him crucified.”⁹

Christ came into the world to teach men what they must know to be saved. His message is contained in the gospel. What is contained in the gospel then, is what men must know to be saved. It is up to the preacher then, to preach the gospel. “To reveal and to manifest the secrets of God, which are great and hidden, that is, of the greatness of Christ and of the salvation of the faithful accomplished by Him. Of these two things is the whole gospel.”¹⁰ The gospel is of Christ who is

Himself the Truth. As the apostle must preach Christ, so he must preach the truth. "The apostolic office is to preach the truth; . . . their sayings should be accepted as true and they are true, because they preach Christ in whom there is no falsehood."¹¹ St. Albert the Great also has no difficulty in defining the general subject matter of the preacher's discourse. It is the simple truth of the whole gospel. "The Kingdom of God simply proposed and not adulterated. . . . The preacher of truth ought to offer nothing of his own, but only the doctrine of Him who sent him. Thus he shall always speak of the kingdom of God."¹² St. Thomas sums up the preacher's message, by saying: "There are two things to be preached, a proclamation of the truth and instruction to good morals. And these two things are the concern of the preacher."¹³

But every preacher meets at one time or another the problem of giving offence by a preaching of the whole truth. Naturally no preacher must preach about everything at every time, but often a situation presents itself in which some particular subject demands treatment. If treated it may very well offend someone or some group, perhaps among those in high places. St. John the Baptist met the problem at the price of his head. In all the ages of the Church heads have fallen literally and figuratively as the price of preaching the truth of the whole gospel. In our own day gallant prelates are suffering torture and imprisonment for no other fault. Most preachers are not called upon to pay so heavily for adherence to the duties of their office, but most are at some time required to face the problem to some degree at least. What is their duty in this regard? St. Thomas offers his usual well-balanced answer based solidly on principles: "A

man ought so to avoid giving offence, as neither by wrong deed or word to be the occasion of anyone's downfall. 'But if scandal arise from truth, the scandal should be borne rather than the truth be set aside,' as Gregory says."¹⁴ We have the truth. We are commissioned to preach it intact just as it has been given.

There is no room for compromise of the gospel truth. "Lo," says St. Albert, "the matter of the sowing. For the matter of preaching is none other than the seed which can bear fruit: not hemlock which leads to insanity: or nettles which excite the itch of licentiousness: but fruit-bearing seed, in which the effective cause is the fruit of the divine nativity."¹⁵ Preachers are sometimes tempted to sow hemlock or nettles as a means of pleasing their hearers and attracting popularity to themselves. This desire to please is a dangerous one says St. Thomas, for it often leads to abandonment of the truth. "They tend to speak falsely who freely say those things which are pleasing."¹⁶ Sometimes this desire to please causes preachers to avoid subjects which should be discussed. Though their falsehood is not positive, it is possible under certain circumstances for their silence to approach negative falsehood. A frequent temptation is to avoid frightening subjects, such as the wrath of God, hell, etc. These things should not be overdone. They should be prudently handled, but they are part of the truth and would not have been revealed if they were not to be preached. St. Albert says that the majesty of God should be preached because it is terrible, and "when the heavens thunder the waters are moved and fish are easily caught, so when the preacher thunders then the more men are con-

verted.”¹⁷ However, the severity of God should be tempered by preaching also His mercy.¹⁸ This method of “catching fish” is founded in St. Albert’s frequently reiterated statement that, “The first thing to be preached is: ‘Do Penance!’ ”¹⁹

Another danger of compromising the truth which must be avoided by the preacher is the temptation to dabble with doubtful matters. “Some teach only contentious opinions,” says St. Albert the Great, “which in truth are not teachable because they are fantastic and close to error.” St. Thomas also, in commenting on St. Paul’s First Epistle to Timothy says: “Then when he says: *foolish*, etc., he shows what should be avoided, because fables are foolish and vain.”²⁰ It is not as if there were any dearth of matter to be preached. There are few audiences that are so familiar with the truth that there is no solid doctrine to preach to them. In answering questions sent to him about how many points the star of Bethlehem had and other such things, the patient Aquinas says, “I do not see any reason why such frivolous things should be preached, when there is such a vast body of certain truth that should be preached. . . . Because these things cannot be known for certain, I do not think they ought to be preached . . . nor is there any reason for the preacher of truth to dissipate his energies on unknown fables.”²¹ The preacher, it seems, can profitably ask himself as he prepares his sermon: is this the gospel of Jesus Christ that I am preparing to preach, or have I watered it down to avoid offending someone, or substituted something pleasing which will bring popularity to myself or indulge the fruits of my own interest in curiosities?

Christ commissioned His apostles to "preach the gospel to every creature" (Mk. 16, 15) and to teach them "to observe all that I have commanded you" (Mt. 28, 20). It is this commission that has passed down to the preachers of every generation. The commission of preachers today is neither wider nor narrower than theirs. It is to preach the pure whole truth of the gospel.

However one defines preaching, of one thing there is certainty. Preaching is not simply oratory. It differs at least in this, that it is concerned with sacred things. "Preaching pertains to those things which are above nature, which our intellect cannot assimilate except by faith," says St. Albert the Great.²² These things are sacred things. Because it is sacred oratory, the primary matter of preaching is sacred truth.²³ The primary source of sacred truth, therefore, will be the primary source of the preacher's matter. The Sacred Scriptures will be his treasure; on them he will chiefly draw if he would be a faithful minister of the word. St. Bonaventure says of the matter which preachers should use that preachers "should not produce new things from their minds, because the Lord did not create new breads to nourish the crowd but as the Lord multiplied by divine blessing five barley loaves, so the whole abundance of sacred doctrine ought to be drawn from the source of Sacred Scripture, multiplied by prayer by which one looks up to heaven, and by devotion by which it is blessed, by meditation by which it is broken, and by preaching, by which it is distributed and explained."²⁴ This basic and fundamental reliance on the Scriptures is emphasized also by St. Albert the Great who says that preachers should have the

capacity to open the Sacred Scriptures so that "those sent will preach and there will appear through them fountains of living waters, that is the doctrine of the Scriptures of both Testaments."²⁵ The Sacred Scriptures are the source without peer of the preacher's doctrine. In a sense they are even the only source. "Nothing else is to be preached," says St. Thomas, "except that which is contained in the Gospels, and in the Epistles, and in Sacred Scripture implicitly or explicitly."²⁶ It is an interesting question to consider just what St. Thomas thought of tradition as an independent source of truth, but it is a side issue as far as the question of preaching is concerned.²⁷ For St. Thomas it is the business of the preacher not only to preach what is explicitly to be found in the Sacred Scriptures, but also "those things which are contained implicitly, which pertain to the doctrine and to the faith of Christ, can be preached and taught."²⁸ This opens the way to the use of theology in preaching. For St. Thomas, theology is an analysis, ordering, and clarification of divinely revealed truth by every means at a man's disposal, principally by the use of his reason. What is implicit in the Scriptures is made explicit by the theologians. St. Albert was of the same opinion regarding the preacher's use of theological reasoning: "The net signifies sermons which are composed of disputations by which the edifice of truth is constructed."²⁹ There was no particular difficulty here for St. Thomas. He found it perfectly natural to utilize his theology in proposing the word of God to all hearers, however simple. He cautions, as we shall see, against the danger that confronts every educated man in discussing any subject with the simple, that of speaking too tech-

nically. For St. Thomas, preaching was simply a practical use of the science of theology by means of the art of preaching.³⁰

The Scriptures and theology provide the preacher with his primary matter. Secondly, the help of secular learning should be enlisted to assist the preacher in his presentation of sacred truth. "That we should possess neither gold nor silver means that the preacher should not rely chiefly on temporal wisdom and eloquence."³¹ The use of secular learning must be strictly secondary and always ordained to the service of sacred truth. Secular learning is commended for the preacher: "When it is not principally intended, but is used in the service of Sacred Writ which one principally intends in such a way that everything else is taken up only to be of service to it."³² For St. Thomas (and also for St. Albert) "to let down the net is interpreted to mean loosening out and expanding the sermon, e.g., by appealing to secular learning."³³ There is a definite place for the secular sciences in the announcement of the word of God.

We may not find the appeal of St. Thomas to secular learning particularly astonishing, but that is only if we forget that, as Mr. R. F. Bennett has said, "It is upon the battle which raged around the permission to study secular as well as divine letters that the main interest of the history of learning in this period rests."³⁴ Of course, no one who knows much of the content of medieval learning would care to have to defend Mr. Bennett's statement at its face value. However, it is true this far, that secular learning did not then occupy the place of honor that is reserved to it today. There is also the difficulty that St. Paul had apparently rejected human wisdom, and the

other apostles were generally uneducated men. St. Thomas explains this by saying: "In order that all that is of faith might be attributed not to human power or wisdom but to God, God willed that the primitive preaching of the apostles should be in infirmity and simplicity; though with the later advent of power and secular wisdom, He manifested by the victory of the faith that the world is subject to God as much by wisdom as by power."³⁵ He points out that conditions have changed since the days when it was necessary to avoid any admixture of human wisdom in the preaching of the Gospel, since the days when "philosophers and orators were not chosen to preach, but ordinary fishermen, who afterwards converted philosophers and orators, so that our faith should not rest on the wisdom of men."³⁶

There was a real problem then in the time of St. Thomas regarding the use of the wisdom and learning of the world in propounding the word of God. This problem was the result not only of the admonition of the Apostle, but of what was considered to be tradition. The objection to the use of secular learning was also based on the very real dangers connected therewith, dangers which St. Thomas recognized as well as anyone. Sometimes men hearing human reasons offered in support of the faith are led to believe that the faith rests on them. Even the preacher tends to lose his confidence in the power of the word of faith. "To teach in the wisdom of the word is not a mode convenient to the Christian faith; this is why St. Paul says, 'lest the Cross of Christ be made void,' that is, lest if I should wish to preach in the wisdom of the word, faith in the power of the Cross of Christ would be destroyed."³⁷

The wisdom of the world is also dangerous as a means of proposing the faith, because it tends of its nature to be verbose, with the result that many vain and useless arguments are often used which tend to reflect discredit on the faith.³⁸ It is also not only useless, but foolish to attempt to propose as a doctrine which is worldly wise things which "according to human wisdom seem impossible, such as that God should die . . . or which seem the direct opposite of prudence, such as that one should not avoid scorn when he can."³⁹ It is simply not a mode convenient to the Christian faith. To try to use it as such can completely destroy any possibility of the acceptance of the message of the Cross.

Though there be dangers connected with the use of worldly learning in proposing the faith, nevertheless secular learning is essentially good. St. Thomas says that it is "commendable for some one to draw eloquence and secular wisdom to the service of the divine wisdom."⁴⁰ St. Albert had remarked that, "the art of preaching is fostered by scriptural studies and humane letters."⁴¹ The use of secular learning in itself does not destroy the doctrine of the Scriptures, but is a help in proclaiming it. "When anything of secular wisdom is adjoined to Sacred Scripture that it may flower into the truth of the faith, the wine of Sacred Scripture is not mixed, but remains pure. It is only mixed when something is adjoined which corrupts the truth of the Sacred Scriptures."⁴² Not long after the time of St. Thomas the use of secular wisdom was becoming more commonplace. A medieval preacher refers not only to the sun of theological doctrine, but to the moon of ethics and the stars of the physical sciences.⁴³ One wonders if he noticed the fact that the moon and stars

shine when the light of the sun is not visible. St. Thomas knew that even though they are in themselves much weaker, arguments from natural reason sometimes succeed where theological arguments do not. Sometimes the use of secular wisdom tends "to make instruction easier and more effective, or to convince adversaries."⁴⁴ The Fathers of the Church had made good use of secular wisdom as St. Jerome remarks: "One hardly knows what to admire most in them, their secular erudition or their knowledge of the Scriptures."⁴⁵ St. Thomas not only took note of this fact, but he gathers an impressive list of quotations from the Fathers in support of the use of human learning, which he lists in his commentary on the *De Trinitate* of Boethius.⁴⁶

Though it is undoubtedly good in itself, nevertheless the use of secular learning in the service of the faith is susceptible of many abuses. The principle abuse is, of course, to use it as if it were of primary importance. "It is one thing to teach in the wisdom of the world, it is another thing to use the wisdom of the world in teaching. He teaches in the wisdom of the world who uses it as the principle root of his doctrine, so that he accepts only those things which worldly wisdom contains, and rejects those things which it does not contain. This is corruptive of the faith. He, however, who uses the wisdom of the world, depends upon the fundamental truth of the faith, but if he finds truth in the philosophers he uses it in the service of the faith."⁴⁷ If it is employed, then, it must be done modestly and in right order. For the use of worldly learning is "to be reprehended when anyone uses it to nourish his vainglory or when it is principally studied."⁴⁸

Directing his thought not so much to the preaching of sacred truth as to the study of theology, St. Thomas lists three uses and two abuses of philosophy. The three uses of philosophy are: "First to demonstrate those truths that are preambles of faith, . . . secondly, to give a clearer notion, by certain similitudes, for the truths of faith, . . . in the third place, to resist those who speak against the faith, either by showing that their statements are false, or by showing that they are not necessarily true." The two abuses of philosophy are: "In one way, by using doctrines contrary to faith, which are not truths of philosophy, but rather error, or abuse of philosophy, as Origen did. In another way, by using them in such manner as to include under the measure of philosophy truths of faith, as if one should be willing to believe nothing except what could be held by philosophic reasoning."⁴⁹ In another place, St. Thomas points out an opposite error to this last, namely, the danger of presenting matters which are not of faith as if they were. "It is very harmful to assert or deny as if pertaining to faith those things which are not part of the doctrine of the faith."⁵⁰ This is a fault that can easily be committed by inadvertence. It is not uncommon for priests to mention political and other matters of current interest in their sermons and to give the impression to the hearers that what are only personal opinions of the priest are matters requiring their belief. Finally, St. Thomas speaks of an abuse of philosophy which was more common in his day than in our own. In St. Thomas' time one who had some questionable novelty to offer had also to have a ready answer in case of questioning by the Inquisition. St. Thomas says: "Some are to be found who study philosophy, who say

things which are not in accord with the faith; when they are charged with being at odds with the faith, they say that this was something the Philosopher said, not something they themselves assert; they are only reciting the words of the philosopher. Such men are false prophets or false teachers, because if one inspires a doubt and does not solve it, he might just as well concede it. . . . Those who do not have such facile intellects as the doctor are easily deceived; he who inspires doubt is held to restitution, because through him, the hearer has fallen into a trap.”⁵¹

Because of the danger of abuse, philosophy had been roundly condemned as an instrument of the devil by certain saintly ecclesiastics of an unphilosophical bent of mind, such as St. Bernard of Clairvaux. Though philosophy had been employed to good advantage by the Fathers of the Church, and Boethius, *der Vermittler des Aristotelismus an das abendländische Mittelalter*, had given the particular form of it destined to domination a good start well before Bernard's time, Bernard was undoubtedly prejudiced by the fact that it was the pet of the long-haired radicals of his day, such as and principally, Abelard. With St. Thomas, Christian philosophy (if one may dare use the term) ripened into full blown maturity. However, it was to rot for a time on the tree and to come again into the Bernardian disfavor of the “Imitation of Christ.” It is a perennial problem, the use of philosophy (not only in the strict but also in the wide sense of all secular knowledge) in the propagation of the doctrine of Christ. St. Thomas quotes St. Augustine to the effect that the good should use secular learning that it might do battle for the truth, rather than let the evil

usurp it and use it in the service of iniquity and error.⁵² This is his principle, and the only reasonable attitude that can possibly be taken toward the subject. But less reasonable attitudes are not yet dead. Almost in our own times this same battle for the rights of truth wherever found was heroically and successfully fought by a brother of whom St. Thomas must be proud, Père M. J. Lagrange. It is a temptation to digress, for this question of the use of secular learning in the service of the gospel is so intimately bound up with the many fascinating and much agitated questions of the hour concerning the nature of theology, the meaning and even the existence of a Christian philosophy, the development of dogma, etc. However, these matters should not be touched without research and preparation, and their connection with St. Thomas' doctrine on preaching is sufficiently remote to easily justify their exclusion here. It is enough to note that even had St. Thomas preferred to neglect the philosophers, he was convinced not only of their value, but of their necessity as well, in the proposal and defence of the gospel. "If a man, ignorant of mathematics, undertakes to argue with a mathematician, or if one who knows nothing of philosophy enters the lists against philosophers, what does he do save expose himself to ridicule?"⁵³ Himself, and St. Thomas might have added, for it was certainly what he was most thinking of, himself and his cause as well.

We have already seen in the introduction that St. Thomas lists preaching as a work of mercy. That it is an act of the virtue of mercy will throw a little added light on its proper matter. It belongs to the virtue of mercy "to supply the defect of another, so far as the

latter is deficient.”⁵⁴ The preacher then will need to supply as far as he can for the general needs of men and for the particular needs of particular men. All men have need of guidance, not only in regard to the life to come, but especially in regard to the utilities of the present life which must be well ordered to the life to come. St. Thomas says of St. Paul that he “touches the matter of preaching which is twofold. For they preach those things which are useful to this present life, which he designates when he says: ‘bringing the message of peace,’ which is threefold. First, some speak of peace such as Christ brought between men and God. Secondly, they speak of peace among men themselves. Thirdly, they do not neglect those things which pertain to the peace which a man should have within himself. Under these three are contained all those things which in this life are useful for salvation, be they directed to God, or to neighbor, or to a man’s own self. They preach also those things which we hope for in the life to come. And as to this he says: ‘bringing the message of good things’.”⁵⁵ The people should be taught by the preachers of their obligations not only to God, but to their fellow men. Preachers should guide the thought of their hearers concerning the significant questions of the hour. Otherwise, how will the people know their duties in the society to which they belong? Is it up to preachers to give only general principles and let their hearers apply them? In matters of personal moral questions the answer is obviously in the affirmative, for nothing else is possible. In regard to the burning questions of the times, the answer is undoubtedly in the negative. If preachers are unable to interpret the questions of the hour in the light of the

principles which they should have spent their lives studying, how can they expect the people to make this application? As the Council of Mainz in 1261 recommended to the preachers that they discuss in their sermons the activities of the Tatars and their significance,⁵⁶ so the reigning Pontiff has recommended the questions peculiar to our times to the discreet treatment of preachers.

Not only the circumstances of the times, but the circumstances of the hearers have much to do with determining the subject matter of preaching. The Code of Canon Law tells us: "Let the heralds of the divine word abstain from profound or deep themes that are beyond the average grasp of their hearers."⁵⁷ It is necessary to take into consideration the capacities as well as the needs of the hearers.

It would seem to be apparent that if an audience is noted for the violation of some particular virtue or group of virtues, that it would be the concern of the preacher to devote particular effort to expounding and recommending the virtue in question. Unfortunately sometimes the fear of giving offence proves too strong for some preachers, and they are inclined to let such matters go. It is much easier to condemn a public and obvious case of adultery committed by some famous individual thousands of miles away, than to condemn the sugar-coated adultery practiced by those in the community who frequent the divorce courts. It is the weakness of human nature always to seek the easy way. It is not the mission of the preacher. We have already noted what St. Thomas has to say of the fear of giving offence. It is also a violation of the virtue of mercy to give the people what they have no need of, rather than to give them that

which they most need. Mercy is not always easy. God, Who is all mercy, chastises those whom He loves. Sometimes the preacher too, for very mercy, must tell the people what they least wish to hear. However, all must be done prudently. Let the preacher only remember that prudence is not synonymous with caution.

The hearers must be instructed in accordance with their capacities. First milk must be offered, then meat. "There is a twofold instruction in the faith: the first is for those receiving it for the first time; that is to say, for the catechumens, and such instruction is given in connection with Baptism. The other is the instruction of the faithful who take part in this sacrament (the Eucharist); and such instruction is given in connection with this sacrament. Nevertheless, catechumens and unbelievers are not excluded therefrom."⁵⁸ Not only is it necessary to take some consideration of the hearers' status in regard to the faith, but one must also consider the intellectual or educational level of the audience. In these days the tendency seems to be almost as often to underestimate the intelligence of the laity, as it is to overestimate it. However, in the time of St. Thomas it would seem that most often the intellectual capacity of the people was overestimated, for many of the writers of the time stress the danger of speaking too profoundly for the hearers to understand. St. Thomas points out that such a practice is dangerous, for it can easily lead to error. "Some propose things too subtle to the plain people, with the result that what they do not well understand becomes for them matter for error."⁵⁹ Finally, besides the status in the faith and the education or intellectual capacities of the hearers, the preacher must take into consideration

their spiritual strength. Though he must seek to lead them to perfection, he must do so gently. If one treats a sapling as a full grown tree, it will very likely be altogether destroyed. St. Albert cautions the preacher not to demand too much of ordinary people because of the danger of crushing them. He says: "On such as are not too strong in the spirit do not impose heavy burdens, but rather go easy, not proposing burdens too far beyond the demands of ordinary decent life; there is thus more chance that they will be able to carry them."⁶⁰ Of course, none of these things demand that the final cause of preaching, the salvation of souls, be abandoned. On the contrary, they are prudently ordered to facilitate the accomplishment of that very end.

We must say, then, that the material cause of preaching is determined by the final cause, just as the material cause of any artifact is so determined. The final cause being the salvation of souls, the material cause will be those things which are necessary and useful to the salvation of men. This is the gospel. Preachers have been sent with the commission to preach the gospel. This includes the life, words, and works of Jesus Christ, and, in a wider sense, the whole of the Sacred Scriptures. This must be preached without compromise. Secondarily, in order to better clarify, explain and defend the gospel, secular learning may be employed. It must, however, always be secondary and ordered to the principle truth which is that of the faith. In the use of secular learning the preacher must be careful to avoid the abuses that may so easily tend to vitiate his entire message.

Further light is thrown on the subject matter of preaching by remembering that it is a work of mercy,

which is the virtue that prompts a man to seek to supply the defects which his neighbor suffers. This note in no way changes the matter of preaching, but serves to clarify to some extent the approach to his matter which the preacher may employ. The circumstances of the hearers must also be taken into consideration, lest meat be given before they are capable of digesting it. The preacher must take into consideration their status in the faith, their intellectual capacities and finally their capacities for virtue.

A word should be added to this chapter about the use of examples in preaching. In the medieval manuals much space is devoted to the discussion of this question. St. Thomas' principles are simple enough and serve as a sufficient norm to judge the use of examples in any case. He points out first of all that they are not only useful, but necessary, at least, for the simple. "The simple are better instructed by examples than by reason."⁶¹ But when examples are used, they are used to instruct. They must be well chosen for that purpose. "They should contain a true sense, and represent something useful."⁶² It seems that St. Thomas would have humorous examples avoided, "lest they should cause a note of levity, which is not proper to a preacher."⁶³ The examples are to be simple and well chosen for their purpose; not, as St. Albert points out, high flown intellectual images. He notes that the use of exalted similitudes and intellectual reasons often tend to be rather a source of pride and an occasion for the preacher to show off his intellectual accomplishments, than to offer utility to the hearers.⁶⁴ Albert, however, recommends the use of examples,⁶⁵ for he points out that doctrine must be proposed by analogy,

for until it is perceived by the light of the separated intellect it is necessary for the intellect to be informed by similitudes.⁶⁶ St. Thomas himself frequently uses examples; they are a natural method of teaching, and so should be used discreetly by the preacher of divine truth.

CHAPTER IV

The Manner of Preaching

The Proximate Material Cause of Preaching

In the analogical use of the concept of matter and form employed in sacramental theology, the thing used in the confection of the sacrament is referred to as the matter of the sacrament. The matter as it is in itself is called the remote matter, while the matter as it is used is called the proximate matter of the sacrament. As a tree is the remote matter of a chair, so the same tree, cut down, planed into boards and under the hand of the carpenter is the proximate matter of the chair. So, for example, in the sacrament of Baptism, natural water is the remote matter while the pouring of the water in the prescribed fashion is the proximate matter of the sacrament. The same idea seems admirably adapted to the process of ordering and clarifying the concept of preaching.

The remote matter of preaching has been examined. The doctrine which must be preached is the Sacred Scriptures explained and clarified by sacred theology. Subordinated thereto, philosophy and natural science are in some way legitimate matter for the preacher. But these things must actually be presented to the people. It is precisely as presented to the people that these things

take on the notion of the proximate material cause of preaching. In an orderly presentation of the theological nature of preaching according to the great Dominican doctors, it becomes necessary to consider what they said of the method of presentation of the matter which should be preached. Therefore, there is offered here what St. Thomas and St. Albert wrote concerning the actual presentation of the matter which they determined should be preached to the people.

As with every other definite reality which has a definite purpose, so too with preaching: there is a right way to go about it. The right way must be discovered and employed. St. Thomas observes that "the mode of teaching and of doctrine should be suitable."¹ Suitable to what? To obtaining or accomplishing its purpose in a due manner. He tells us that "in doctrine evil will be avoided when the word of the Lord is proposed in a suitable manner."² That is to say, when the word of the Lord is proposed in a manner suitable to its own intrinsic dignity and the purpose which it is to serve. The first of the general characteristics, then of the application of the matter, or the proximate matter of preaching, will be that the mode of application must be supernatural, for it is a supernatural word which seeks to accomplish a supernatural end.

It is beyond doubt that the personal qualifications of the preacher have much to do with the successful and proper accomplishment of this important office.³ However, as was shown in the first chapter, preaching does not accomplish its end by means of physical, or even of strict moral causality. As a dispositive cause of grace it is by no means necessary that, from an objective point

of view, it be perfectly placed in order that its end be accomplished. God is able to give fruitfulness to the poorest preaching and leave the most excellent preaching sterile, and this is particularly true if we consider preaching to be good or bad from a natural point of view. The Curé of Ars, for example, though a man without learning or eloquence, was a very effective preacher. God is much more likely to give fruitfulness to preaching as a consequence of the sanctity and sincerity of the preacher, than on a human evaluation of his success. But even sanctity and sincerity on the part of the preacher are no sure sign of success. "The spirit listeth where he will."⁴ St. Dominic preached long and valiantly against the Albigensians without notable success. God saw fit to destroy Albigensianism with the sword, perhaps the only such case in history. However, men must do what they can to provide the most suitable possible dispositions for the outpouring of God's grace. Preaching then, as a supernatural act seeking a supernatural end, should be perfected in a supernatural mode.

St. Thomas points out that St. Paul "shows the due mode in which preaching should be accomplished, saying: my word should be 'in the showing forth of the spirit and of power.'"⁵ It is not by cleverness or brilliance that the preacher will accomplish his purpose, for he speaks things which are beyond the reach of human cleverness or brilliance. St. Albert the Great notes that fact when he speaks of "simplicity of doctrine, because they do not dispute, but they preach. And this is said against those who seek only to argue and never to preach. The truth and authority of these things is not proved by preaching, but is supposed there-

to as a principle and as the statement of the highest of teachers.”⁶ That doctrine must be presented in a supernatural mode, however, does not eliminate entirely the importance of the natural qualifications. Grace builds on nature, not on the destruction of nature. Some natural conditions are much more suitable to the action of grace than others.

St. Thomas, the whole of whose masterwork was consecrated to the importance of order,⁷ naturally saw the importance of order and of ordinate procedure in the presentation of the word of God. He tells us that the first thing that is necessary for preachers that they may lead men to Christ is the “clarity of orderly speech.”⁸ Not only must it be orderly, it must also be ordinate. That is to say that it is not enough that the speech be intrinsically orderly in its relation of part to part, but it must be ordinate as well, which is the order it must find as a whole in relation to other things. “God commissions to preach, nevertheless ordinately, and in a manner that is useful to the salvation of souls.”⁹ The order necessary for the presentation of doctrine demands that it be so presented that the human mind can assimilate it so far as it is assimilable. The matter must be so proposed that the human intellect can accept it.¹⁰ In addition to this, St. Albert says that it must be presented fearlessly and without procrastination.¹¹

The preacher must also remember that he is not offering a selection from the dramatists, nor is he berating a political opponent. Excitability and violent display of passion may have place in such public speaking, but they are out of place in the proclamation of the word of God. St. Albert the Great tells us that preaching requires a

judicial dignity, coupled with severity and tranquillity.¹² St. Thomas recommends the same and specifically excludes the assumption by the preacher of an angry mien. "But in what manner (should one preach)?" he asks. "In all patience, lest you appear angry and lest you instruct from anger. Be rather tranquil."¹³ When our Lord became angry and drove the money changers from the temple He was not acting precisely as a preacher. He was acting as the Lord and Master. Thus it does not seem unreasonable for a preacher who has the care of souls to become at times righteously angry in correcting his people. But it may be objected that in the text just quoted from St. Thomas, he is commenting on instructions given by St. Paul to Timothy, who was a bishop. The objection can be answered by pointing out that he counsels tranquillity in instruction, lest his instructions should seem to be consequent upon anger. He does not forbid him to show anger at any time. The preacher who has not the care of souls should bear in mind in a particular way this recommendation of tranquillity.

There are many minor characteristics which could be mentioned as contributing to the suitable presentation of the word of God. However, in the supernatural order all is included in the notion that the word must be presented in a supernatural mode, while in the natural order the notions of orderliness and ordinateness include all else. In this manner St. Thomas and St. Albert the Great provide us with a general and overall picture of how the word of God must be presented. These things are true of preaching even in the widest sense of the term. Even if the term be applied to the scientific teaching of theology, to the written word, to catechetical in-

struction, to street-corner publicity, it must be orderly and even proportionately supernatural. However, when one thinks of preaching in the strict sense of the term one finds that St. Thomas endows it with two very important characteristic modes of presentation.

Preaching is the oral presentation of doctrine. While it is not unfitting for bishops and priests, as it was not unfitting for the apostles, to write of the teachings of Christ, still the more dignified and more important communication of the gospel is by the spoken word. That this was the intention of Christ can be seen not only from His example, but also from His commissions to His disciples. Where the Scriptures tell us of Christ sending His apostles to carry the gospel to the world, it is obvious that He speaks primarily of the spoken word. St. Thomas points out the particular dignity of the oral word and the reason for Christ's exclusive use thereof: "It was fitting that Christ should not commit His doctrine to writing. First, on account of His dignity: for the more excellent the teacher, the more excellent should be his manner of teaching. Consequently it was fitting that Christ, as the most excellent of teachers, should adopt that manner of teaching, whereby His doctrine is imprinted on the hearts of His hearers. . . . Secondly, on account of the excellence of Christ's doctrine, which cannot be expressed in writing. . . . Thirdly, that His doctrine might reach all in an orderly manner: Himself teaching His disciples immediately, and they subsequently teaching others, by preaching and writing: whereas if He Himself had written, His doctrine would have reached all immediately."¹⁴ Thus preaching, strictly speaking, is the oral proposal of the word of God. But not every

oral proposal of the word of God is preaching. Another note as well must be present, it must be the spoken word publicly proposed.

The reason that preaching must be public is pointed out by St. Thomas in his tract on the life of Christ, where he says: "Now He came into the world that He might publish the truth. . . . Hence it was fitting not that He should hide Himself by leading a solitary life, but that He should appear openly and preach in public."¹⁵ It was His intention that His disciples should also publish His word in public. "Is a lamp brought to be put under the measure, or under the couch? Is it not rather to be put upon the lamp-stand? For there is nothing hidden that will not be made manifest; nor is anything concealed that will not come to light. If anyone has ears to hear, let him hear."¹⁶ However, it is true that in a certain sense Christ hid His doctrine, "because seeing they do not see, and hearing they do not hear, neither do they understand."¹⁷ St. Thomas says of this "hiding" of Christ's doctrine: "Anyone's doctrine may be hidden in three ways. First, on the part of the intention of the teacher, who does not wish to make his doctrine known to many, but rather to hide it. And this may happen in two ways — sometimes through envy on the part of the teacher. . . . But this was not the case with Christ. . . . — But sometimes this happens through the vileness of the things taught. . . . Now, Christ's doctrine is 'not of error nor of uncleanness' (I Thess. ii, 3). . . . Secondly, doctrine is hidden as to the manner in which it is propounded. And thus Christ spoke certain things in secret to the crowds, by employing parables in teaching them spiritual mysteries which they were either unable or unworthy

to grasp. . . . Nevertheless our Lord expounded the open and unveiled truth of these parables to His disciples, so that they might hand it down to others worthy of it.”¹⁸ This last appears to refer to the fact that the apostles are not to waste the word by preaching it where there is no one willing to hear. The Lord has said: “For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known. What I tell you in darkness, speak it in the light; and what you hear whispered, preach it on the housetops.”¹⁹ But St. Thomas mentions a difficulty here, for Christ said, “I have spoken openly to the world . . . and in secret I have said nothing.”²⁰ He explains the apparent contradiction thus: “This is to be understood in this way: I have spoken nothing in secret which cannot be said publicly. Or so: ‘What I tell you in darkness,’ that is, among the Jews who are in darkness.”²¹ That Christ withheld, in a certain sense, His doctrine from a full and public presentation was due to circumstances of time and place. Under certain circumstances of time and place it is still legitimate to conceal, or not to reveal in full to all, certain doctrines. However, in truth it is not harmful to anyone to reveal fully all those doctrines which are necessary to salvation, and these things must be fully and publicly preached. “There are some things which are harmful to no one, as those things which all are held to know: and such things are not to be hidden, but are to be openly proposed to all.”²² Indeed, it is of the nature of preaching itself that it be public. The idea of public, however, is sufficiently fulfilled when one speaks to any “members of the Church” who may wish to be present. St. Thomas, in discussing the reasons why women are not permitted to preach,

gives reasons why "it is not permitted them to address the Church publicly," and he concludes that they are not "fit to be intrusted with public teaching."²³ Thus, that preaching should fulfill its strict definition, that the word should be duly proposed, it is necessary that it be proposed not only orally, but publicly to the whole Church.

As Père Synave notes in commenting on this text from the *Ila Ilae*, "These two conditions (i.e. publicly, to the whole Church) have to be taken conjunctively. The abbess or the prioress does speak publicly, to all intents and purposes, to her monastery, for example to the chapter; however, she does not speak the word of God before the entire assembly, both lay and clerical, but only before one or more persons, before a small determined group."²⁴ This can be taken more or less as a definition of the word 'publicly' as it has been used in this section.

St. Albert the Great makes much of the fact that "preachers should not stay in one place, but should move about so that everyone can hear them. . . . They should preach in a public and solemn place, not in corners like the heretics."²⁵ He speaks of St. Paul's statement: "We preach . . . Christ, the power of God and the wisdom of God," (I Cor., i, 23-24) saying, "This is not like those who know many things and, nevertheless, hide them and are unwilling to publish them."²⁶ This he considers a terrible thing, indeed, "monstrous." He points out also that this public announcement of the truth must be without simulation.²⁷ Like St. Thomas, St. Albert proposed a public oral statement of the plain unadulterated truth of Christ as the suitable mode for announcing the word of God.

Preaching is a term often used in a wider and more extensive sense than that of the oral word. This is the case in much of the legislation of the Code of Canon Law where preaching is considered. However, the Code has no intention of eliminating the strict concept of preaching as the oral word.²⁸ For St. Thomas and St. Albert the word *praedicatio* is ordinarily used in no other sense. For these two doctors it would be true to say that these qualities, namely, oral and public, have the nature of accidents *sine qua non* of true preaching.

The precise use of the matter which must be preached is naturally subject to certain modifications as a result of the circumstances of the particular act of preaching. The first of the circumstances that affect the presentation of the word of God is the preacher himself. While that which pertains to the preacher himself is to be treated directly when the efficient cause of preaching is considered, nevertheless, mention should be made here of the preacher precisely as his position affects the matter which is to be preached, and indeed, affects it formally. St. Thomas points out the different methods of proposing the word of God which pertain to the different grades of the ecclesiastical hierarchy. Though the deacon shares in the ministry of the word as he shares in the ministry of the Eucharist, it is in a much different and much more insignificant manner than the priest or the bishop. As a result, the word proposed by the deacon will not take on the same characteristics as when presented by a priest or a bishop. "To the deacon it belongs to preach and recite the gospel in the church, but it belongs to the priests to interpret it and to exhort."²⁹ This "preaching" of the gospel ascribed to deacons is

explained in the *Summa Theologiae* where it is said more specifically: "It is the deacon's duty to read the gospel in church arnd to preach it *as one catechizing*. . . . But to teach, i.e. to expound the gospel, is the proper office of a bishop."³⁰ It is pointed out a few questions later that instruction in the faith can take many forms which pertain to different officials. The teaching of the rudiments of the faith and how to receive the sacraments, for example, belongs "secondarily to the ministers of an inferior order, primarily to the priests." Instruction, however, in "the profound mysteries of faith, and on the perfection of Christian life . . . belongs to bishops in virtue of their office."³¹ The question of the propounding of doctrine as it is related to the various offices in the Church will be more fully treated under the efficient cause of preaching.

The circumstances of the occasion should also to a certain extent control the mode of preaching. It is not a question of so preaching as to please, but to preach in such a way as to accomplish what is most necessary according to time and place. Sometimes this will result in being displeasing to the hearers, for it often happens that men do not wish to hear what is most beneficial for them. In commenting on St. Paul's admonition to Timothy to "preach the word, be urgent in season, out of season," (II, iv, 2) St. Thomas says: "It is to be noted that the preacher of truth, always ought to preach opportunely, but (this will sometimes mean) according to the false estimation of the hearers, he ought to preach inopportunely, because the preacher of truth is always opportune to the good, but to the evil, he is always inopportune. . . . If a preacher wishes to preserve this seasonableness, in

such a way that he says only those things which his hearers wish to hear, he should confine his preaching to the just, but it is necessary that sometimes the evil be preached to as well, in order that they may be converted.”³² Preaching “out of season” or inopportunately, then, according to St. Thomas means preaching the truth despite the reluctance of certain people to hear the truth. It does not mean that the preacher is bound to enter upon a sermon every time a number of people are gathered together for any purpose whatsoever, or that he should have no hesitation about extending his sermon to great lengths despite the heat of the weather or the hour of the day. It seems that the principle set down by the Saint in regard to the length of prayer can be suitably applied also to the length of the sermon. He tells us that, “the quantity of a thing should be commensurate with its end, for instance the quantity of the dose should be commensurate with health. And so it is becoming that prayer should last long enough to arouse the fervor of the interior desire and when it exceeds this measure, so that it cannot be continued any longer without causing weariness, it should be discontinued.”³³

The example of the apostles, says St. Thomas, gives several methods of preaching which can be used according to the need. “The mode of preaching is threefold. One is humble, which is commonly employed; another when it is endowed with arguments; and another when it is ornate. The first belongs to teaching, the second to persuading, the third to delighting, and the apostles spoke in each of these modes.”³⁴ In the early days of the Church when there were few preachers and many to whom it was necessary to preach, the gift of tongues

was provided by the Holy Spirit. In these days this is no longer ordinarily necessary as there are enough preachers who speak in the various languages. But the grace of the word is still necessary, for by this grace a man speaks with effect. It controls several modes of speaking: "First, in order to instruct the intellect, and this is the case when a man speaks so as to teach. Secondly, in order to move the affections, so that a man willingly hearkens to the word of God. This is the case when a man speaks so as to please his hearers, not indeed with a view to his own advantage, but in order to draw them to listen to God's word. Thirdly, in order that men may love that which is signified by the word, and desire to fulfill it, and this is the case when a man so speaks as to sway his hearers."³⁵ Thus the peculiar needs or conditions of the hearers also effect the mode of preaching.

It is up to the preacher to determine the particular needs of those to whom he preaches, for he is, as has been noted, fulfilling a work of mercy. "It is up to the preacher to say those things which pertain to those to whom he preaches, not those things which pertain to others."³⁶ This would be particularly true of such cases as preaching about the faults of the clergy to the laity. Indeed, there is a considerable distinction between preaching to the clergy and preaching to the laity which is symbolically expressed in the posture of the preacher to which St. Thomas ascribes a biblical origin in the custom of Jesus which was to speak to His disciples seated and to the crowds standing. "From this arose the custom in the Church, that the preacher should address the crowds standing, but religious and clerics sitting. The reason for this is that the crowds are preached to as if to con-

vert them, and it is done by manner of exhortation; but when one preaches to clerics, because they are already of the family of God, it is a question of reminding them.”³⁷ Thus one should preach to all according to their capacities and needs. The example of St. Paul is offered again in this regard: “The Apostle, because he did not seek his own advantage, but only the increase of the faith of Christ and its perfection, so proposed the word of God, that all should be able to accept it, conforming himself to the conditions of the hearers and to their capacities.”³⁸ St. Bonaventure notes that unless a capacity for receiving and believing the word be present in the hearers, they should not be preached to at all.³⁹ He does not demand likelihood, merely capacity.

Beyond the basic capacity to receive and to believe the word, there is a wide range of varying intellectual and spiritual capacities which must be considered in determining the mode of presenting doctrine. It has already been noted that St. Albert cautions against demanding too much of ordinary people, lest they be crushed and give up altogether.⁴⁰ It has also been noted that St. Thomas sees in too subtle and learned a method of preaching an occasion of error to the simple.⁴¹ He advises the use of images, examples, or representations in the instruction of those devoid of learning or those with but poor intellectual equipment.⁴²

Finally, St. Thomas speaks of a moderation as to time and place that is suitable to the preacher due to governmental opposition to the fulfillment of his office. He sets down the pattern for the preacher's actions thus: “When anyone is prevented from preaching, he is either prohibited by a tyrant alone, or by a tyrant and the peo-

ple simultaneously. If he is prohibited by the tyrant alone, inasmuch as there are some who are willing to hear him, he should not give up preaching altogether, but he should moderate it as to time and place, so that he will not be impeded by fear of the tyrant: sometimes it is even licit to preach in secret in private houses, as we read the apostles sometimes did. If, however, he is impeded in the second way, by the people as well as the tyrant, he should obey the mandate of the Lord, and flee to some other place.”⁴³

The mode of preaching, then, should be determined not only by its nature as a supernatural activity to which one is officially commissioned by Christ through His Church, but also by the circumstances that surround the particular occasion of preaching.

What place should be allotted to the use of the art of rhetoric and the rules of human eloquence in the presentation of the word of God? St. Paul protested: “And I, brethren, when I came to you, did not come with pretentious speech or wisdom.”⁴⁴ Though St. Thomas recognizes that the use of human eloquence is not in itself reprehensible, for he definitely states: “It is commendable that human eloquence and secular wisdom should be drawn to the service of divine wisdom,”⁴⁵ nevertheless, there is a definite problem as to the control of its use.

It seems that the use of rhetoric to any extent at all is contrary to the vocation of the preacher. The Code of Canon Law plainly states: “Let them [preachers] carry on their ministry of the gospel not in the persuasive words of human wisdom, or in the profane display and finery of empty, calculating eloquence, but in showing forth spirit and power, preaching not themselves, but Jesus

crucified.”⁴⁶ There is certainly no mistaking the fact that the art of eloquence is in some way unsuitable to the preaching of the word. St. Thomas was no less strong in his denunciation of rhetorical finery. He gives two principle reasons for this unsuitableness: “The Apostle shows that the mode of teaching, which is in the wisdom of the word, is not suitable to Christian doctrine, *by reason of the matter* which is the Cross of Christ . . . nor *by reason of the doctors*, . . . because the first doctors of the faith were not wise in carnal wisdom.”⁴⁷ And he makes it plain that St. Paul “did not pretend to excellence of eloquence. . . . He excludes an unsuitable mode of preaching . . . that is, by rhetoric, which is confected for persuading; . . . he says it is not his intention to depend upon rhetorical persuasions.”⁴⁸

St. Thomas also points out that there is an accidental difficulty involved in the use of rhetoric which is sufficiently common so that it cannot be ignored. He says that when St. Paul refers to the wisdom of the word, he is talking about rhetoric which teaches men to speak in an ornate fashion, “from which men are sometimes drawn to assenting to errors and falsehood.”⁴⁹ In other words, rhetoric is a two edged sword. It is just as handy in the service of error as it could possibly be in the service of truth. We must learn about the proper method of fulfilling the offices inherited from the apostles by the example of the apostles themselves. St. Thomas points out that it was not the apostles, but rather those who were false and untrue who depended on eloquence and rhetorical art. “It is to be noted that the pseudo-apostles, seeking as they were their own glory and temporal advantage, relied upon attracting the peo-

ple by ornate, subtle and exquisite words, attempting only to tickle the ears. The apostles, however, because they were not seeking their own advantage, but only the advantage of the faith of Christ and its expansion, so proposed the word of the faith, that all would be able to accept it, conforming themselves to the conditions and capacities of their hearers."⁵⁰ For, following St. Paul, he emphasizes that to seek to please men is to abandon the service of Christ. As absolute ends these two are incompatible.⁵¹ Rhetoric properly employed, even in proposing secular subjects, is only a means, a way of presenting something so that it may be better received and understood. It is always an evil when means become confounded with the end and become an end in themselves.

It is interesting to note that the so-called great French preachers, whose works are still read as literary gems, have never been canonized by the Church, while the same land has produced many great saints whose sermons are scorned by the literary, but in their written form are still drawing souls closer to Christ. St. Thomas warns that when preachers rely on eloquence they "do not intend to lead men to an admiration for what they say, but only for the way they say it."⁵² Père Synave, following Cajetan, draws a clear distinction between the art of oratory and the grace of words. "The art of oratory and the gratuitous grace consisting in words, which designates in one term the 'word of wisdom' and the 'word of knowledge,' have the same manner of proceeding: to instruct, to please, to move. However, their point of departure and their end are not the same: in the art of oratory the point of departure is precisely the rules of rhetoric, and the end is either advantage, or glory, or

peace, or war, etc.; in the gratuitous grace consisting in words, the point of departure is a command of the Holy Spirit, and the end is the edification of the members of Christ. Consequently if the preacher forgets his proper point of departure or the end for which he speaks, and devotes all his efforts to gaining an advantage from preaching the word before a vast assemblage, he places an obstacle to the divine beneficence which has for its object an influx of graces.”⁵³

It seems that human eloquence should be totally rejected, that rhetoric and eloquence are completely unsuitable to the ministry of preaching the word of God. On the other hand, as has already been mentioned, St. Thomas points out that it is commendable to use eloquence in the service of truth. He was certainly not taking issue with St. Paul, nor was he breaking with Christian tradition. St. Augustine, the greatest of the Latin fathers, devotes the whole of the Fourth Book of his *De Doctrina Christiana* to a discussion of the use of rhetoric and eloquence in the service of truth. Indeed, St. Augustine, points to the problem by giving an excellent summary of the reasons in favor of the use of the art of rhetoric by the preacher. He says: “Since persuasion both to truth and falsehoods is urged by means of the art of rhetoric, who would venture to say that truth, in the person of its defenders, ought to stand its ground, unarmed, against falsehood, so that those who are trying to convince us of falsehoods should know how to induce their listeners to be favorably inclined, attentive, and docile, by means of their presentation, while the defenders of truth do not know how to do this? Should the former proclaim their falsehoods briefly, explicitly, and

plausibly, while the latter tell the truth in such a way that it is tedious to listen to, difficult to understand, and, finally, disagreeable to believe? Should the former attack truth and defend falsehood with specious arguments, and the latter be unable either to vindicate truth or disprove falsehood? Should the former, influencing and urging the minds of their listeners to error by their eloquence, terrify, sadden, gladden, and passionately encourage them, while the latter, indifferent and cold in behalf of truth, sleep on? Who is so foolish as to claim this? The power of eloquence — so very effective in convincing us of either wrong or right — lies open to all. Why, then do not the good zealously procure it that it may serve truth, if the wicked, in order to gain unjustifiable and groundless cases, apply it to the advantages of injustice and error.”⁵⁴ It would then seem to be absurd simply to ignore the laws of rhetoric and leave them entirely in the service of the enemy. It is just common sense that they should be used. The same Father remarks: “Men discovered that these rules (of rhetoric) existed, rather than ordained that they should exist.”⁵⁵

The conflict, however, is only apparent, and St. Thomas reconciles the seeming opposition by carefully analyzing the whole meaning of St. Paul. It is one thing to rely on the wisdom of the word and quite another to employ it as a means of better presenting true doctrine.⁵⁶ St. Thomas considers the words of St. Paul in the second chapter of his Second Epistle to the Corinthians and comes to the conclusion that, “it is not to be understood that the Apostle did not use eloquence, but only that he did not make it his chief purpose to use ornate words as the rhetoricians do, or perhaps he only wished to say that

he had an impediment in his speech.”⁵⁷ It is from the same work of St. Augustine as has just been quoted that St. Thomas draws the statement that, “there are ecclesiastics who have employed eloquence wisely and sweetly.”⁵⁸ It is certainly possible for God to cause the effects of rhetoric without the use of rhetoric, and, indeed, much better. Answering the objection that rhetoric, should be depended upon, he says: “Even as by a miracle God sometimes works in a more excellent way those things which nature also can work, so too the Holy Ghost effects more excellently by the grace of words that which art can effect in a less efficient manner.”⁵⁹

It appears, therefore, that St. Thomas had no objection to the use of eloquence and the art of rhetoric in the presentation of Christian doctrine. He objected only to its abuse, to a complete dependence upon it. It was abhorrent to St. Thomas that a preacher should strive for fame precisely on the basis of his oratorical ability. Such would be a perversion of his exalted office. The preacher should rather seek to be lost in his message. It should be his desire that his hearers should be pleased with and accept his doctrine. So far as rhetoric is a help to making doctrine more readily acceptable, it is good. So far as it is employed to make the speech more acceptable or the preacher more entertaining and popular, it is to be rejected.

There is a certain parallel or better, proportion, between the relationship of secular learning to the remote matter of preaching and the relationship of eloquence and rhetorical art to the proximate matter of preaching. Secular learning and eloquence are in themselves good. They are valuable in the service of truth. But they have

no business in a primary position. When they usurp a place of primacy in the ministry of preaching, they destroy rather than assist the spread of the word of Truth. It is not on human eloquence or wisdom that the word of God depends. "Blessed are thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven."⁶⁰

CHAPTER V

The Canonical Mission

Formal Cause of Preaching

The substantial formal cause of a thing is the form which by inhering in matter makes a thing to be what it is and not to be anything else. A thing is able to have many accidental formal causes which can vary widely without changing the nature of the thing itself. Having seen the matter of preaching it is necessary to determine, if possible, just what makes preaching to be the ministry to which our Lord charged His apostles and nothing else.

That the ministry of the word or preaching is a distinctive ministry which requires not only a license or a right but also a power without which it cannot be performed is certain. The Council of Trent declares: "If anyone says that all Christians have the *power* to administer the word and all the sacraments, let him be anathema."¹ It is significant that the fathers of the council gathered together the ministry of preaching and that of the sacraments. St. Paul asks, "And how are men to preach unless they be sent?"² It is necessary to determine in what this *sending* consists and what its relation is to preaching. It is plain that a man completely lacking in any special power or authority can stand up and

deliver precisely the same words as can another man equipped with both of the qualities mentioned. Does the latter preach while the former does not preach? Or is it simply a question of whether the former preaches legitimately or not? If the first question can be answered in the affirmative, it seems that we are on the track of the precise note which makes preaching to be preaching and without which preaching does not exist.

The question may be expressed in a slightly different way. There is, for example, no such thing as an essentially bad Mass. A Mass is either good, or it is no Mass at all. An Episcopalian priest cannot be said to be saying Mass. Whatever motions he goes through, whatever words he may say, he is simply not saying a Mass at all. Is the same thing true when he mounts the pulpit? Even if, *per accidens*, he says nothing which is not in accord with Catholic doctrine can he be said to be preaching in the strict sense of the term? Can he be said to be performing the ministry established by Christ when he said, "Go into the whole world and preach the gospel to every creature."³ If it can be established that he is not preaching at all, then it must be because he lacks the commission to preach. If this is the case, the commission to preach makes a certain physical act to be preaching, a physical act which if performed without that commission would not be preaching. The conclusion could then be drawn that the canonical mission fulfills the function of the quasi-substantial form of preaching.

This is neither an idle nor an unimportant question. To our Protestant brethren, however, it is far more urgent than to us. For them there is only preaching. Karl Barth, the eminent Swiss Protestant theologian, says: "It

is very clear that the Reformation wished to see something better substituted for the mass it abolished, and that it expected that that better thing would be — our preaching of the Word. The *verbum visibile*, the objectively clarified preaching of the Word, is the only sacrament left to us. The Reformers sternly took from us everything but the Bible.”⁴ Having done away with the sacramental system, proclaiming that men, including ministers of the so-called reformed church, are in no way specially prepared by God or set apart by Him, the Protestants are left to wonder what their position is. They are left with the question: “What is preaching? — not How *does* one do it? but How *can* one do it?”⁵ By what authority does a man speak God’s word? Why should anyone listen to him? Barth sees the problem. “What are you doing, you man, with the word of *God* upon *your* lips? Upon what grounds do you assume the rôle of mediator between heaven and earth? Who has authorized you to take your place there and to generate religious feeling? . . . One does not with impunity cross the boundaries of mortality! One does not with impunity usurp the prerogative of God!”⁶

Barth certainly sees the problem. It is difficult to see how he misses the basis on which the answer must rest. His answer, as it must, simply begs the question: “And here above all is a *man*, upon whom the expectation of the apparently imminent event seems to rest in a special way, not only because he has studied the technique of the event and is supposed to have mastered it, not only because he is paid and employed by the community or is tolerated almost without opposition in the function evidently associated with the event, but also

because freedom is displayed here as well as law: the man himself chose this profession, God knows from what understanding or misunderstanding of it, and he has now for better or for worse wedded his short, his only life to the expectation of the event.”⁷ Having made this statement which answers nothing he remarks, “How incomparably more securely, uninterruptedly, and confidently the other church goes its way having wisely left this dangerous principle of the word undiscovered.”⁸ The absurdity of this statement is patent. Perhaps he would not have been able to make it so confidently had Catholic theologians clarified more precisely their position regarding the essence of the preaching office. A recent writer remarks: “The elaboration of a doctrinal synthesis on this subject demands the attention of modern theologians. We have a tract on the Church, we have a tract on the sacraments. How does one explain the continued lack of a tract on preaching?”⁹ For Protestants, who depend entirely upon preaching, the determination of its essence, as urgent as it is, within the framework of their position, is impossible. If it is urgent for them, it is at least important for us. For us there is no reason why this question should not yield to a solution.

We are not here concerned with an analysis of the theology of Karl Barth. This has been done far more competently than we could hope to do it. His position is mentioned here as that of a particularly influential Protestant theologian in order to throw light from one direction on the significance of the problem at hand. Conversely, it is not a question here of solving the problem. We propose merely to work towards a solution by seeking to discover the position of St. Thomas Aquinas

in regard to the problem and, incidently, the position of St. Albert the Great. What was their understanding of the canonical mission in itself, and did they consider this canonical mission to be essential to the ministry of preaching or only accidental?

It has thus far been more or less presumed that what must be proposed as the formal cause of preaching in order to remain consistent with the doctrine of St. Albert and St. Thomas is the canonical mission. Do the two doctors say so? No text has been found in the writings of St. Thomas that says so explicitly. St. Albert, however, is quite explicit in placing the formal cause of preaching in the canonical mission, and it seems by no means too heavy a burden for the texts of St. Thomas to bear the same interpretation.

St. Albert says that "preaching has the form of the gospel well proclaimed, and this form is grace."¹⁰ Now the gospel well proclaimed is the gospel proclaimed according to due order, namely, by those sent to proclaim it, by those equipped with the grace of the word. He is more specific in speaking of the mission of John. "The Lord sent him to preach, otherwise he would not have preached. *That therefore, is the word of the Lord which is proposed by one the Lord has sent*, in whose possession is the authority to send."¹¹ Thus, without due mission, there is no preaching. Only the word proposed by one duly sent is indeed the word of the Lord, or preaching. Finally, St. Albert specifically calls the mission the form of preaching: He says: "The mission confers authority. And in this it gives the *form*, lest anyone should teach without having the Spirit, without being imbued

with unction, and without having the authority of the mission."¹² It is evident, then, that St. Albert asserts that the canonical mission is the formal cause of preaching.

It does not seem unreasonable to presume that St. Thomas holds the same view of the canonical mission as his master, St. Albert. For this reason it seems that the texts of St. Thomas can be interpreted in such wise. Of course, it is necessary to be sure that the texts will bear such an interpretation without being forced. We seek to discover the thought of St. Thomas, not to make St. Thomas agree with a preconceived notion.

In examining St. Thomas' thought on this important question, we must begin with what is certain. There is no doubt that St. Thomas held that anyone who presumed to preach without being sent would act illegitimately. This is not surprising for it was the least he could have held in the light of the Scripture. He says, "It is not licit for anyone to preach unless he holds the office of a prelate, or has authority from someone who holds this office."¹³ But to say that in order to preach legitimately it is necessary to have a canonical mission does not warrant the assertion that in the mind of the Saint the mission is the precise element which makes preaching to be preaching and without which it would not be preaching. In his commentary on the Epistle to the Romans, however, he seems to express himself somewhat stronger. Here he says that because preachers do not have the faith from themselves, but from God, unless they are sent by God they are unfit to preach.¹⁴ He uses the expression *non digne*, which does not necessarily mean any more than unworthy. One is not necessarily

non capax because *non digne*. Thus it is impossible to rest a case on this text.

In one of his later writings, the 12th question of the *Quodlibetales*, which Mandonnet places about 1270, he asks the question: "Whether anyone is able to preach on his own authority," but he goes on to clarify his question saying, "so that it would be licit to preach without the license of a prelate." It seems, therefore, that he will say no more than he has said in the other texts already examined. However, as he sometimes does, St. Thomas answers this question more strongly than he asked it. He replies: "No one, no matter how great his learning, or how great his sanctity, unless sent by God or by a prelate *is able to preach*." But is this mode of expression in the response not already weakened by the clarification of the question? It would seem so except for the reason that is offered for the response. The argument runs thus: "No agent comes into being in such a way as to be able to act except on proportionate matter; but preaching and exhortation and doctrine, if they be public regarding the whole Church, and the care of the Church, are committed to the prelate." In stating his conclusion, he draws from the argument only what is necessary to answer his question: "Therefore, no one should exercise what requires public authority except the prelate."¹⁵ Were it necessary to rest this interpretation entirely on the words of the text, it would still seem to be a valid interpretation, but doubt would certainly remain that it is the only valid interpretation. Fortunately, it is not necessary to interpret a text entirely on its own strength. It is necessary to consider it in the light of

the rest of the writer's doctrine. Taking the general doctrine of St. Thomas into consideration, it seems hard to deny that the interpretation offered is the only possible one. It is the teaching of St. Thomas that "a minister is of the nature of an instrument."¹⁶ Despite the fact that there is a difference between the concept of ministry in relation to the sacraments and the concept of ministry in relation to the preaching office, yet in both cases the exercise of the office is called ministry and in consequence, participates to some extent at least in the notion of instrumental causality. "(Paul) says, 'my gospel,' although he cannot say my baptism, *though he is a minister as to both*, because in baptism the efforts of the man work nothing, while in the preaching of the gospel, the efforts of the man do work."¹⁷ Now, a cause which is only partially instrumental is still not principal and still not capable of effecting the whole work itself. Thus, in the absence of the canonical mission which is the application of the principal cause to the instrumental cause, the instrumental cause will not truly and properly accomplish the work. If it did, it would be itself the principal cause, and would no longer be a minister. A motor which runs an automobile will never move the automobile so much as an inch unless someone sets it to work to do so. A horse, however, capable of the physical act of drawing a wagon without any assistance, is nevertheless still an instrumental cause so far as it will not draw the wagon ordinally or for any purpose (except *per accidens*) without the direction of a principal cause. Thus, though St. Thomas nowhere states, as St. Albert does, that the canonical mission is the formal cause which

makes preaching to be preaching, nevertheless, what he does say, interpreted in the light of his general teaching, leads to that conclusion.

An examination of two texts from the commentaries on the epistles will further elucidate and substantiate the conclusion that has been drawn as to the mind of St. Thomas. On the first Epistle to Timothy he says: "Timothy was constituted in the office of a minister of Christ, because everyone having the office of preaching and of ruling is constituted a minister of Christ."¹⁸ The preacher is a minister. What he does he does not do of himself, but by the power and authority of his Master. "Thence when he says, 'according to the gift of grace etc.' he touches on the help furnished him for the execution of his ministry. Such help is twofold. Upon one kind is consequent the faculty itself, upon the other the operation or actualization of a faculty. God gives the faculty by infusing power and grace, through which a man is given the power and rendered apt to working; but He confers the operation itself so far as He works in us by moving interiorly and by instigation to good."¹⁹ That this double grace in the case of preaching is the mission can hardly be doubted to be the mind of St. Thomas. "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world."²⁰ And again, "But they went forth and preached everywhere, while the Lord worked with them."²¹

Finally, a passing remark of St. Thomas might be mentioned to indicate that he was thinking of the preaching ministry as one demanding and receiving the special operation akin to that of a primary efficient cause on an instrumental cause. "It is plain that the apostolic office is to preach the truth; it is thus not moved to the contrary of the truth, which is to lie."²²

The collection of evidence seems sufficient to establish beyond a reasonable doubt the thesis that if St. Thomas were asked what the formal cause of preaching would be, what should be said to be that which makes preaching preaching, he would have answered that it is the mission, the sending, without which the speaker is not a preacher nor are his words preaching. If preaching is to announce the word of God, then if one be not sent by God, how can he be said to preach? His words are his own, not the word of God.

That the mission confers the right to preach there is no doubt. "None has the right to preach save him who is sent; . . . Other men may be sent forth to preach at the bidding of bishops, but all thus sent must be regarded as the emissaries of the Lord; because it is by His power that they receive their commission. And all who are thus authorized to preach must . . . be regarded as the coadjutors of the bishops, because they are rendering them important assistance. . . . When any priest, bearing the commission of a bishop, preaches, this function is accounted as having been performed by the bishop himself."²³ And St. Albert the Great tells us that the preacher is possessed of three benefits: the grace of preaching, spiritual joy, and (as the cause of the first

two) God within him. The grace of preaching, he says, is to be a chariot carrying God to unnumbered multitudes (*currus portans Deum innumeris*). God is in preachers by a command which is good, holy, and just, and this command is not fulfilled unless God Himself be the helper.²⁴ He thus identifies the grace of preaching and the mission (command) to preach.

The question is, does the mission confer an obligation to preach? Each of the apostles had a universal mission. Some among them, however, were specially sent to certain groups. Thus they had an obligation to preach to those to whom they were especially sent, though they had the right to preach to others. The mission essentially gives the right to preach, but may in certain cases also give the obligation. This is the case with those who receive the mission by reason of the cure of souls, principally the bishop. St. Thomas says of St. Paul: "He was commissioned to preach to the Gentiles in such a way that he was held necessarily to preach to them . . . , however, he was not prohibited from preaching to the Jews, although he was not held to this."²⁵

Evidence has been offered that St. Thomas and St. Albert considered the mission necessary as the formal cause of preaching. There are certain comments of the two Doctors that serve to emphasize this necessity and to add some notes or properties to the concept. St. Thomas points out that the mission was considered so essential by Christ that He Himself declined to preach except to those to whom He was sent. "Our Lord said (Mt., xv, 24): 'I was not sent but to the sheep that are lost of the house of Israel.' And (Rom. x, 15) it is writ-

ten: 'How shall they preach unless they be sent?' Therefore Christ should not have preached to the Gentiles."²⁶ One who preaches only so far as he exercises a ministry and participates in the mission of Christ can hardly do otherwise considering the example of our Lord Himself. "It was through the triumph of the Cross that Christ merited power and lordship over the Gentiles."²⁷ Thus "Christ was given to be the light and salvation of the Gentiles through His disciples, whom He sent to preach to them."²⁸ The disciples, therefore, on the commission and by the example of the Master preach only as sent. St. Albert says: "*Et ego mitto vos*" by giving My authority: that who hears you, hears Me: and who rejects you, rejects Me. . . . For by this mission He confers authority."²⁹ By the mission the preacher is united to Christ. Confession heard without the necessary jurisdiction cannot lead to valid absolution. So, too, preaching without the necessary jurisdiction which is conferred by the mission is invalid. "Preaching and hearing confessions are dependent upon both jurisdiction and orders."³⁰ One who would attempt to preach without being sent, without the necessary jurisdiction, is an imposter and should be rejected as a "pretender who comes to you not sent, but on his own, as a thief and a robber."³¹ The mission is necessary by reason of the end, for it is the means prepared by God for the salvation of the people. Were preachers not sent, it would be a violation of the promise of God. "God is faithful, i.e., He fulfills His promises. But He has promised to send you preachers of the truth."³² One who presumes to preach despite the fact that he has not been sent can only fail. This is the lesson St. Albert draws from the nets let down by the apostles

with no results until they are let down at the command of Christ. The nets are sermons which when they are let down before the Lord has prepared hearts and commanded the preacher will bring up nothing.³³

A modern canon lawyer has defined the canonical mission as "a positive declaration of ecclesiastical authority to teach the Christian religion in a public manner."³⁴ St. Albert and St. Thomas add a number of notions. St. Albert places as the *finis* of the apostolic mission, the preaching itself, for, as we have seen, he proposed the mission as the formal cause of preaching.³⁵ On the words *Et misit illos* he says: "For He sent them that in them His authority should be honored and His will should be exposed to all through them, that the faith should be preached through them, and that all who do not believe through them should be convicted of infidelity."³⁶ St. Albert points out that in the command to preach, four things can be distinguished: "The mode of preaching the word, the word to be preached, the authority of the one commanding, and the sublimity of preaching itself."³⁷ And he points out the correlative obligation of obedience on the part of the one sent as to "the place of preaching, the thing to be preached, and the end of preaching."³⁸ In this way St. Albert conceives the extensiveness of the mission to preach. For St. Thomas the mission extends to the same objectives, for both see in the command of the Lord expressed in the Scriptures much the same thing (though the texts quoted from St. Albert are from his commentary on St. Luke, while that of St. Thomas is from his commentary on St. Matthew). St. Thomas says: "Four things are ordered:

first, where they should go; secondly, what they are to say; thirdly, what they must do; and finally, to what end."³⁹ The relation of the mission to the office of preaching, its necessity and its extent have been seen. It now remains to show the source of the mission.

From all that has been said it is apparent that the apostolic mission to preach cannot be assumed by a man of his own accord, for such a one would be no more than a "thief and a robber." It would be strictly to usurp, or to assume something to which one has no right and on which one has no claim. Preachers must "proceed ordinately, not usurping to themselves the preaching office."⁴⁰ Ultimately, they must be sent by Him Who alone can send, Who has Himself been sent. "And He sent them, as He Himself was sent, that is, to preach."⁴¹ It is necessary that preachers be sent by Christ, for it is by His authority and in His place that they act. "Apostle means the same as one sent. For they are sent by Christ, as holding His authority and His place . . . , that is, with the fullness of authority."⁴² And, indeed, the source of their mission can be no other, for their word is the word of Christ. It is at the word of Christ that they are sent.⁴³ Before Christ, as St. Albert points out, the mission of John the Baptist was conferred through the Scriptures.⁴⁴ But even there, of what did the Scriptures treat but of the mission of Christ? "You search the Scriptures, . . . and it is they that bear witness to me."⁴⁵

St. Thomas mentions three ways in which the office of proposing the faith may come. He says it may come "from the dignity of position as to priests, from revelation

as to prophets, or from ministry as to doctors and preachers."⁴⁶ As this is mentioned after the manner of an *obiter dictum* there is no reason to suppose that he is offering anything at variance with his ordinary teaching, so he undoubtedly means by priests, those priests who have the cure of souls. Thus the first and third are reducible to one, and we find that there are two manners of obtaining the commission to preach: one the extraordinary manner, through direct revelation, as the prophets properly so-called; and the other, those who are commissioned by the Church, namely, those with the duty of preaching by very reason of their office in the Church, such as bishops and parish priests, and those delegated to the office of preaching such as the doctors and preachers.

In his commentary on the Epistle to the Romans, St. Thomas explains more completely the source of the mission. First he speaks of the hearers, then of the preachers. Speaking of the verse, "But how shall they believe in him whom they have not heard?" he says: "A man is said to believe those things which are said to him by others, but which he himself does not see. . . . Now there are two ways of hearing: one is interior, by which one hears from God revealing, the other way of hearing is when a man hears another man exteriorly speaking. . . . The first hearing does not commonly pertain to all, but properly pertains to the grace of prophecy, which is a gratuitous grace given only to some, but not to all. . . . But as now those things are spoken of which can pertain to all without distinction . . . therefore it must be that this passage should be understood of the second hearing. Therefore, he (Paul) goes on to say: 'How can

they hear if no one preaches to them?' For external hearing is a passive thing on the part of the hearer which cannot exist without the action of a speaker. Thus the Lord ordered His disciples to 'go into the whole world, preach the gospel to every creature.' But those things which are of faith, preachers do not have of themselves, but from God. . . . Therefore the Apostle adds, 'How then shall they preach unless they be sent?' as if to say, they would not be fit." Having thus considered the passive element, or the hearer, he now passes to a consideration of the active element, or the preacher, in order to inquire how the mission comes to the preacher. "Preachers are sent by the Lord in two ways. In one way, immediately by God Himself through internal inspiration. The sign of a mission of this kind is sometimes the authority of the Sacred Scriptures. Thus the mission of John the Baptist . . . (note that, as has been pointed out above, St. Albert the Great had observed the same case of Scriptural authority). Sometimes, however, the sign of this mission is the truth of those things which are announced. But sometimes the sign of this mission is the working of miracles. . . . However, neither of these last two sufficiently demonstrate the mission of God. . . . In another manner some are sent by God by means of the authority of prelates, who hold the place of God."⁴⁷ It is obvious that the first, or interior, mission is extraordinary while the second is the ordinary manner of the mission being communicated.

As the Scriptures provide for no further preachers except those who are the successors of the apostles, the only sure sign of a true interior mission has been ex-

hausted. The other two signs of such a mission, as St. Thomas points out, are inadequate, for the truth can be preached *per accidens*, and miracles can be simulated. There remains, then, in our times only the mission communicated through the Church as certainly acceptable. As St. Bonaventure says: "The first evident sign that one has been sent to preach the gospel is the authority of the one sending, which is the bishop, and especially the chief bishop who holds the place of Peter, or rather the place of Jesus Christ so that whoever is sent by him is sent by Christ."⁴⁸ This position, entirely reasonable and supported by Scripture, in regard to the mission cuts the ground from under the entire Protestant position. For the Protestant the mission must either be an outright assumption on the part of a man, or a vague interior mission of some sort. As we have noted, Karl Barth places a man's right to preach in the fact that "the man himself chose this profession."⁴⁹ Aware of the insufficiency of such an answer he attempts to find some sort of an interior mission. "As the minister of the Bible he must be the first to be prepared to submit to God's question by asking the question about God, without which God's answer cannot be given. If he answers the people's question but answers it as a man who has himself been questioned by God, then he speaks — the words of God; and this is what the people seek in him and *what God has commissioned him to speak*. For being truly questioned by God and truly questioning about God, he will know God's answer and so be able to give it to the people, who with their question really want God's answer even when they do not realize it."⁵⁰ He thus sees the mission in some kind of an interior communica-

tion with God on the part of the preacher. But his communication must rise out of the need of men and so when these things are fulfilled the mission is present. "It is ours to take upon ourselves the great question of God, the question which utterly humbles and even kills all flesh, and to do so not in a comfortable, expansive way as men in general might, but — since nobody is a man in general — in our very capacity as priests, as mediators. It is not until then that we shall be capable of being 'priests' (*Geistliche*), that is, of hearing God's answer and then answering the question of men. Not until our preaching arises from need will our work become a *mission*. *Mission alone can legitimize preaching.*"⁵¹ What a pitiful interpretation of St. Paul's, "How can they preach unless they be sent?" But if the Church is rejected such substitutes must be fallen back upon. How much more reasonable and more scriptural is St. Thomas' clear explanation of the source of the mission of preaching.

St. Thomas has a number of things to say about the ordinary communication of the apostolic mission, which should now be mentioned. The apostolic mission to preach the gospel has its source in Christ. As the Church is the Mystical Body of Christ, Christ living in the world, ordinarily the mission comes through the Church, or it can even be strictly said, from the Church. Because, as has been shown, the two possible signs of a mission directly and interiorly given are insufficient to prove its validity, and as the only sign capable of proving the validity of such a mission is now impossible, it must be said that, in the final analysis, the only certainly valid mission is given by the Church. Just as in the case of the sacraments, the power of God is not thereby limited.

He is always capable of making other disposition of His power, but certainly in the ordinary course of events and as far as we know, the apostolic mission is to be sought and discovered only in the one, holy, catholic and apostolic Church.

In the Church the mission to preach is granted in two ways. It is either granted together with an office concerned with the cure of souls, such as a bishop or a pastor, or it is granted by delegation. St. Thomas says: "Prelates are competent to preach in virtue of their office, but religious may be competent to do so in virtue of delegation."⁵² The same idea is found in the legislation of the time. For example, the Synod of Buda in 1279 published this canon: "Only those should be allowed to preach who have official charges, or who show the privilege of the Holy See or of the bishop."⁵³ The office of preaching, therefore, is the result of either the cure of souls or of delegation, which may be more or less permanent, resulting in a kind of profession as a preacher. St. Albert points out that "who has either the cure of souls or the profession of preaching, receives the office of sowing."⁵⁴ The profession of preaching as distinct from the cure of souls, he sees to have its source in the delegated sending out. "Who sows is the sower who received the office of sowing by the reception of a pastoral charge or by being sent out."⁵⁵ This more or less permanent delegation to preach, this formation of a profession of preaching apart from the ordinary *cura animarum*, was an innovation shortly before the time of St. Albert and St. Thomas. Indeed, the innovator was none other than the founder of the Order to which they belonged,

the Order of Preachers. St. Dominic was in this way responsible for a reform in the cure of souls.⁵⁶ Principally and of its very nature, however, the preaching office belongs to the bishop. “‘*Et erat praedicans.*’ Behold,” says St. Albert, “the act of the office for which bishops are consecrated, as can be seen in the ceremony of consecration.”⁵⁷ And in the introduction to his commentary on the 8th chapter of the Gospel according to St. Luke he notes that the prelates of the Church are instructed concerning the office of preaching and teaching “for which the episcopal order was established.”⁵⁸ The bishop has always been the Church’s official preacher and St. Thomas also assigns to him the office of preaching in the strict sense of the term. In listing four kinds of instruction he gives as the fourth, “the instruction in the profound mysteries of faith, and on the perfection of Christian life: this belongs to bishops *ex officio*, — in virtue of their office.”⁵⁹ The bishop, who alone is the direct successor of the apostles, likewise alone possesses the full plenitude of the preaching authority by the very virtue of his office itself. Other preachers must be delegated.

No one who has not the cure of souls, no matter what his qualifications may be, can undertake to preach without the delegation of the bishop, by which he receives the apostolic mission, or as shall be shown, shares in the apostolic mission. St. Thomas in his defence of the right of religious to engage in the works of the ministry refers to “monks, who presuming on their sanctity, by their own volition usurp the office of ministers of the Church, namely by absolving sinners and by preaching without the

authority of the bishop, which is in no wise permissible to them.”⁶⁰ As far as religious are concerned, their profession demands of them that they have an additional license to preach, that of their superior who has dominion over them. “Religious are not less suitable to fulfilling the office of preaching than are seculars, unless it be so far as they are constituted under obedience, and so they need a double license for preaching, namely the license of him to whom is committed the care of the people, and the license of the prelate of their order, which they need to perform any work legally.”⁶¹ It remains to determine the relation which exists between the delegated preacher and the prelate who himself preaches *ex officio* and has delegated the preacher to his office.

The apostolic mission directly conferred upon a bishop is shared by those preachers who are delegated by him to assist him in the performance of the office which is primarily and directly his. St. Thomas reminds us that while it is true that no one preaches unless he be sent to do so, nevertheless, “those sent by the Lord, are able to send others. So from the commission of bishops and priests many others as well can be sent to preach. These also are understood to be sent by the Lord, for they are sent by power received from the Lord. All those so sent by the prelates of the Church are counted among their coadjutors, for they bear their burden in important matters. When anyone preaches or hears confessions on the commission of the bishop, it is understood as done by the bishop himself.”⁶² Despite the fact that many privileges were granted to the great orders of friars, great care was taken to preserve intact the rights of the bishops.

Though the individual friars or groups of friars sometimes interpreted their privileges in too wide a sense thereby arousing the just anger of the bishops, the orders themselves always found themselves at the service of the bishops, not replacements for the bishops.⁶³

Though the subject will be treated at length under the efficient cause of preaching, a word should be said here of the recipient of the apostolic mission. What did St. Thomas consider to be the basic requirement for the subject of the apostolic mission? Is it possible to confer this mission on anyone at all, or must the proposed subject possess certain prerequisites? The important basis is the reception of the sacrament of orders. This has been considered so important in the history of the Church that whenever groups of the laity have begun to attempt to preach, the matter has been viewed with great concern and every effort has been made to prudently put an end to this abuse. For example, among the interrogations put to the Wycliffites and Hussites by the Council of Constance in order to determine their orthodoxy was: "Whether they believed that it is licit for lay persons, either men or women, to freely preach the word of God."⁶⁴ It was certainly the view of St. Thomas that sacred orders were necessary in order to preach in the proper sense of the term. He says: "Preaching and hearing confessions are dependent upon both jurisdiction and orders."⁶⁵ He also points out that the office of preaching in the strict sense belongs to bishops in such a way that they are not even to delegate it without absolute necessity, but are to fulfill it themselves. This, he says, is because the merit and wisdom of the minister

are matters of consequence in securing the end of preaching.⁶⁶ This being true, the apostolic mission should be given to him who is best suited from the point of view of merit and wisdom, for he will be most successful in fulfilling the office. This is why the life of religious, which is directed towards perfection and uses the most direct and suitable means thereto, is particularly suited to preparing men for the office of preaching. "So far as any one is on a higher plane, by so much will he be more powerful in those things . . . Thus if secular priests who have not the cure of souls can be delegated to preach, much more are religious able to carry out this office if it be committed to them."⁶⁷ St. Thomas has much more to say regarding the qualifications necessary in one who is to receive the apostolic mission to preach. These qualifications will be discussed at length when the treatment of the efficient cause of preaching is undertaken.

The word preached by one who holds the proper mission is not his own word but the word of Christ. This is because Christ sent others to preach just as He Himself had been sent by the Father. "As the Father has sent me, I also send you."⁶⁸ But Christ was sent in such a way that He did not preach His own word, but the word of His Father. "My teaching is not my own, but His who sent me."⁶⁹ Thus the preacher offers nothing of his own, but only that which he has been commissioned to offer. "He who speaks on his own authority seeks his own glory. But he who seeks the glory of the one who sent him is truthful, and there is no injustice in him."⁷⁰ Because the word that he speaks is not his own, but that of his Master Who is Christ, it is a word of power.

"For He was teaching them as one having authority, and not as the scribes."⁷¹ The word of the preacher works great wonders, for by reason of the mission of the preacher the word that is on his tongue is not a human word. "That a man speaks with effect pertains to the grace of the word. This happens in three ways. First, in order to instruct the intellect, and this is the case when a man speaks so as to teach. Secondly, in order to move the affections, so that a man willingly hearkens to the word of God. This is the case when a man speaks so as to please his hearers, not indeed with a view to his own favor, but in order to draw them to listen to God's word. Thirdly, in order that men may love that which is signified by the word, and desire to fulfill it, and this is the case when a man so speaks as to sway his hearers. In order to effect this the Holy Ghost makes use of the human tongue as of an instrument; but He it is Who perfects the work within."⁷² By the power of God's grace, preaching is efficacious. "The efficacy of preaching belongs to all the apostles from one source, the grace of God."⁷³ St. Bonaventure says that "on the word of the preacher itself, God confers power or the grace of preaching and of edification."⁷⁴ St. Albert the Great mentions that the word "in authority, subtlety, truth and utility, excels every word. In authority, because the most authoritative God is the Author. Thus the prophet did not usurp the word to himself but called himself the pen of the author."⁷⁵ Its power is because it is God's word. It is the word of God because God has sent a man to preach it. *Qui facit per alium, facit per se.*" St. Albert offers a beautiful passage on the pow-

er of the word: "Here (Lk. viii) begins the part about the power of the word preached in which Christ confirms His disciples as to the consequence of the word which is committed to them to be preached. For it is necessary that first they should see and experience themselves the power of the word of God, that afterwards the same power be committed to them. And this is the perfection of the apostolic and episcopal order. . . . This word in all its power is committed to the apostles and to apostolic bishops; thus it is proper that they should have a true experiencing of its power, both in the macrocosm and in the microcosm."⁷⁶ The word of the preacher is a word of power, because it is the word of God by reason of the divine commission, the apostolic mission, that makes a man a preacher, a minister of God, an instrument of the divine by which the tongue of a man speak the word of God.

When a systematic tract on preaching is prepared, it will find its validity in the analysis of the concept of the mission, the formal cause of preaching. For the tongue of a man to be raised above itself, to be given powers far beyond those which it possesses by nature. That the tongue of a man be made capable of uttering the words of God, is the astonishing miracle of grace which makes preaching a matter for true theological investigation. It is the beginning of the direct line of communication between preaching and the formal object of the science of theology. "For he whom God has sent speaks the words of God."⁷⁷ The mission, the sending, which is directly controlled by the Church and which gives preaching its being as a supernatural reality, places the tract on preaching in direct dependence on the tract on the Church.

Thus through the Mystical Body of Christ, through the Incarnation, it finds its way to the very bosom of the Godhead from Whom it proceeds in the supernatural order.

A number of theologians are beginning to realize the need for a rapid and accurate development of this tract. There are many reasons for this necessity, among the least of which is the negative one that in this tract will be found a most direct and telling blow at the whole Protestant position which is entirely dependent upon the "ministry of preaching" for its very existence. A more important reason, a vastly more important reason for the investigation of this question, is the tremendous impetus it would give to the zealous, devout and effective undertaking and execution of this "most important of the offices confided to the apostles." What an inspiration it would be to the seminarian to know, not only in an obscure but in a distinct way, the grandeur, the importance, the sanctity, the precise supernatural nature of the work to which he is destined to devote many weary but soul-enriching hours of his priestly life! What an encouragement to the priest to better prepare himself for this sacred work! And to take it up more frequently and with a better heart! Would it not do much to change the conditions which prompted a recent European observer of the Church in the United States to say: "*Ueber die Predigt klagt man wohl in der ganzen Welt, auch in Amerika*"?⁷⁸ It is to be hoped that it will not be long until the importance of this tract is recognized and it finds a place among the concepts which formulate the spiritual and sacerdotal life of the priest. So much for its pragmatic value. The most important reason of all for the develop-

ment of this tract is the perfection of theological knowledge by which the intellect of a man is perfected in knowledge and wisdom. It is a lacuna which cries out to be filled by accurate theological speculation. By focusing the development of this tract around the concept of mission, the action of God in the world, the relation of man to God will be better understood. Is not such a glorious result enough to give any intellectual effort reason and meaning?

CHAPTER VI

Portrait of a Preacher

The Efficient Cause of Preaching

The last cause which remains to be considered is the efficient cause. The efficient cause is that cause which coordinates the formal and material causes in order to achieve the final cause. In the common language of men it is generally considered as the cause par excellence. The Scholastics divide the efficient cause in several ways. Here we must chiefly be interested in the distinction between the principal efficient cause and the instrumental efficient cause. This distinction has long been known to the philosophers and was applied by the medieval Scholastics to the sacramental ministry. St. Thomas worked out clearly this important distinction in the abstract order. His principles have been used to explain the idea of scriptural inspiration. St. Thomas has so perfectly explained reality, and his principles have been so masterfully applied to inspiration by Père Lagrange and others that other explanations of this important matter so basic to any exegetical work have fallen almost completely into abeyance.¹

The same principle that has been used to explain the sacramental ministry, and the inspiration of the sacred books is used by St. Thomas to explain the ministry of

preaching. That God provides the grace of preaching and that the Holy Spirit provides help is a common teaching in which St. Thomas, of course, shared. That Paul and Apollos planting and watering would be unavailing without God granting the increase was expressed by St. Thomas in the statement that "the efficacy of preaching was in all the apostles as a consequence of one thing, that is, the grace of God."² He also interprets the account of the coming of the Holy Ghost narrated in the Acts of the Apostles in the light of their vocation as preachers. "Again, the Holy Ghost came down on the Apostles in the shape of a tongue. Which refers to the same signification as balsam: except in so far as the tongue communicates with others by speech, but balsam, by its odor; because, to wit, the Apostles were filled with the Holy Ghost, as teachers of the faith; but the rest of the believers as doing that which gives edification to the faithful."³

The precise use of the concept of instrumental causality in connection with the office of preaching was never far from St. Thomas' mind. In his commentary on the Second Epistle to Timothy, he is doubtless inspired by this concept in saying: "the office of preachers and doctors is a military office, so far as they rise against enemies and vices; again it is to be a farmer, so far as they bring forth fruit by cultivating goodness. The field of this farmer is the Church, *and the principal farmer is God working interiorly and exteriorly.*"⁴ But this was not a concept that remained loose and unformed in St. Thomas' mind. His doctrine was sufficiently developed to lay down in direct and plain terms the application of the concept of instrumental causality to the preaching

ministry. He shows that God is the principle cause of preaching with the result that it is a divine operation, itself effected by divine power and resulting in divine effects. "It is to be noted that every action caused by two agents, one of which is principal, the other instrumental, should take its name from the principal agent. Thus the whole action should take its name from the Holy Spirit. But it is apparent that sometimes a spirit moves by disturbing the reason, sometimes by comforting. Thus this is the difference between the motion of the devil and the Holy Spirit. A man is not master except through reason, by which he is free, whence if a man be not moved according to his reason, then he is moved insanelly. When he is moved by reason then he is moved by the Holy Spirit. For the devil's moving disturbs the reason. Those, however, who speak by the Holy Spirit, speak nevertheless, so that reason remains in them; and therefore they speak by themselves as well, not as the insane. Whence He produces prophetic truth in them, as we read in II Peter i, 19: 'And we have a strong prophetic word.'"⁵ It is clear from the first few lines of this text that God is the principal efficient cause of the preaching office, but from the last few lines (beginning with: "Those however") it is clear that the preacher is an instrument but retains his natural powers. They are used, not destroyed.

The word which is preached, however, is a word of power. It has power from the fact that it is the word of God. It is what God gives to the word that makes it preaching and not mere oratory. As St. Bonaventure says: "Great is the authority of preachers, in the reception of which God is received and in the rejecting of

which God is rejected. For they are the mouth of God announcing His word.”⁶ St. Thomas observes that St. Paul attributed his apostolic veracity to his union with Christ. “If Christ were apart from us, we would be able to lie, but from the fact that He is with us, and we are in Christ, we do not lie.”⁷ This St. Paul well understood because he saw clearly that his preaching was a ministry, that he was acting as an instrument with the result that the word he offered had force and vigor, not from his own wisdom, or power, or authority, but from the principal cause alone. “Not by my authority, but exercising the ministry of preaching.”⁸

The ministry of preaching is exercised under the influence of grace, chiefly a gratuitous grace such as that which has been named, *gratia locutionis*. It is by this grace that the preaching ministry is fruitful. “It is necessary that the grace of speech should also be given to them in order that their word should redound to the utility of those whom they instruct.”⁹ Without this grace preaching is useless, for its utility is entirely a consequence of the principal cause. “The preacher does his external work for nothing if the Redeemer does not work interiorly with grace.”¹⁰ By a man’s preaching God gives faith. He uses man, but what He does and the effects of what He does are His. “So He introduces us to belief through the word of a man, not in the man himself who speaks, but in God whose word is spoken.”¹¹ God is the principal cause of preaching. He not only brings about the effects of preaching, He and He alone gives existence to preaching itself precisely as it is preaching. Preaching is a supernatural act of which men are ministers. Their rôle is a strictly subordinate one, subordinate in the sense

of instrumental causality, whereby they are totally incapable of preaching at all by their own power. It is not a question of preaching well or poorly, just as it is not a question of consecrating well or poorly, it is a question of preaching or not preaching. God, Who "has promised to send you preachers of the faith"¹² selects His ministers from among men and gives them a power they had not before. A man He has not selected, a man to whom He has not given power, is as incapable of preaching as a radio is incapable of giving out music when the orchestra is mute. Men are chosen by God, given a power that is not by nature theirs, and employed by Him in the ministry of the word. The instrumental cause of preaching is the man in the pulpit.

The purpose of preaching and the work of the word is closely bound up with the spread of grace in the world. Grace being beyond the powers of a man can be effectively influenced by men only so far as men are used as instruments, that is, raised above their natural capabilities, their work achieving effects beyond those which belong to them by nature. St. Thomas pointing out the limitations of a man in regard to grace adds: "Although a creature is able to exercise some ministry ordained to the reception of grace."¹³ Men are used by God then in the ministry of preaching. "He who works by virtue of another," says St. Thomas, "acts as an instrument. And a minister is like an animated instrument."¹⁴ He declares that the faculties of the preacher are employed by God. "Preachers are the mouth of Christ."¹⁵ Thus they are instruments directly controlled by Him. Their tongues also are called instruments of the Holy Spirit. Speaking of the consequences of preaching, St. Thomas says: "In

order to effect this the Holy Spirit makes use of the human tongue as of an instrument; but He it is who perfects the work within.”¹⁶

The preacher is an instrument. An instrument, however, is used according to its nature. The preacher, being a man, must be used as a man, so far as his qualities as a man are able to be employed in the work at hand. In the ministry of preaching, God employs all the highest faculties of a man according to their natural condition and development, but raising their work to supernatural power. He uses the reason of a man to His own purposes. “Though they speak by the Holy Spirit, they speak nevertheless, so that reason remains in them and therefore, they speak by themselves as well, not as the insane.”¹⁷ The preacher is then an instrument, but an animated and intelligent instrument and therefore, a minister. “Timothy was established in the office of a minister of Christ, because all having the office of preaching and of ruling are established as ministers of Christ.”¹⁸ It is no small thing to be a minister of the most high God. To be His minister is to participate in His divinity, to share indeed, with Jesus Christ, the Son of God, the position of mediator between God and man. “Those on whom rests the office of teaching the faith, are intermediaries between God and men. Whence in respect to God they are men, and in respect to men they are gods, so far as they are sharers in the divine knowledge through the science of the Scriptures or through revelation, as is said in John x, 35: ‘He called them gods to whom the word of God has been committed.’ And thus it is necessary that the little ones who should be taught the faith by them should have faith implicit in the faith of the preachers, not so far as

they are men, but so far as they are, by participation, gods.”¹⁹ What more can be said of a human being? To be possessed of such a charge is the highest dignity of the episcopate as it was the highest dignity of the apostolate. It imposes on the individual proportionate responsibilities, not only in the exercise, but as well in the preparation for holding such an office. St. Albert the Great says: “Here begins the part about the power of the word preached, in which Christ confirms His disciples as to the consequence of the word which is committed to them to be preached. For it is necessary that first they should see and experience themselves the power of the word of God, that afterwards the same power be committed to them. And this is the perfection of the apostolic and episcopal order.”²⁰ The office of preacher is one of profound importance in the Church of God and in proportion to its importance it is an office possessed of great dignity.

The dignity of preaching exceeds all other dignities in the Church. No one who has not the office of preacher can exceed in dignity those who have.²¹ “The apostolate,” says St. Thomas, “is the most elevated among ecclesiastical offices.”²² And the very word apostle signifies principally preacher. Preaching is the apostolic office par excellence. St. Thomas says: “This is the office of the apostles: to preach the name of God.”²³ It is the dignity of the preacher that is emphasized by the title given by the faithful to their preachers, the title of father.²⁴ Essentially there is no title of greater dignity. This title, given preeminently to God is given also to the preacher. “Through teaching and preaching a man acquires the dignity of a father, whence they who instruct

spiritually are called fathers.”²⁵ Bossuet pointed out: “The holy doctors very often compare the word of the gospel to the Sacrament of the Eucharist, wherefore St. Augustine fearlessly declared that the word of Jesus Christ was no less venerable than His very Body.”²⁶ When we keep this fact in mind and at the same time consider that in the ministry of the word God makes use of man precisely as man, with all the notes of humanity much more than He does in the ministry of the sacraments, it will be seen to how great a dignity the ministry of preaching introduces one chosen by God to its exercise. It is a greater thing that a man should preach than that he should be a contemplative. Preaching is a work of the perfect and implies a contemplative life on the part of the preacher, though in itself preaching pertains to the active life. “Accordingly we must say that the work of the active life is twofold. One proceeds from the fullness of contemplation, such as teaching and preaching. . . . And this work is more excellent than simple contemplation. . . . Accordingly, the highest place in religious orders is held by those which are directed to teaching and preaching, which moreover, are nearest to the episcopal perfection, even as in other things the end of that which is first is in conjunction with the beginning of that which is second.”²⁷

As has been said, no dignity greater than that of preacher exists in the Church. However, naturally, there are grades of dignity among preachers themselves. St. Albert the Great notes that the bishop may readily make use of a vicar for any of his other works such as rendering judgments and performing works of mercy, but for preaching he should be reluctant to delegate another.²⁸

The preacher who is such by very reason of his office is of greater dignity than the preacher who holds his office by delegation. St. Thomas notes this fact in pointing out that religious who can be elevated to the episcopacy and so be preachers by office, *a fortiori* should be able to hold the position of preachers by delegation.²⁹

As has been mentioned, a man precisely as such, is used by God more in the ministry of preaching than in the ministry of the sacraments. This fact and the reason for it are explained by St. Thomas in the *Summa Theologiae*. He explains at length the characteristics of the ministry as exercised in the administration of the sacraments.³⁰ It is shown that the minister is completely instrumental in such a way that all that is demanded of him is the fulfillment of a carefully prescribed rite and the intention of doing what he had ought to do. Nothing less could be demanded of him as a man. Naturally the devout and fitting administration of the sacraments demands much more, but their valid administration does not. "Ministers, however, impart grace in various ways, through the administration of the sacraments of grace, and also through the exhortation of sermons."³¹ The chief difference is that not only the man but his faculties, his abilities, his talents are instrumentally employed, acting according to their nature but beyond their natural perspectives. "Our Lord enjoined on the apostles, whose place is taken by the bishops, both duties, namely, of teaching and of baptizing, but in different ways. Because Christ committed to them the duty of teaching, that they might exercise it themselves as being the most important duty of all. . . . On the other hand, He entrusted the apostles with the office of baptizing, to be

exercised vicariously: . . . And the reason for this was that the merit and wisdom of the minister have no bearing on the baptismal effect, as they have in teaching.”³² The minister of preaching is not totally lost in his ministry, for not only what he is but what he has as well is put to divine use. The last few lines of this text are further explained in the commentary on the First Epistle to the Corinthians, where Paul’s actions are explained: “He would baptize, however, through inferior ministers, and this was the case because in baptizing the virtue or industry of the one baptizing has nothing to do with the effect of the baptism: for it is an indifferent matter whether a major or a minor minister baptize, but in the preaching of the gospel the wisdom and virtue of the preacher has a great deal to do with the effect of the preaching. Therefore, as major ministers the apostles were to exercise the ministry of preaching themselves.”³³ This is why, St. Thomas says, St. Paul could refer to “my gospel,” although he could not say “my baptism,” for though he be the minister of both, none the less in baptism nothing of a man’s industry works, while it is otherwise in the ministry of preaching.”³⁴

Contrary to what would at first seem to be the case, a man is more of an instrument in God’s hands as a preacher than he is as a minister of the sacraments. The hammer that drives in a nail is a very plain instrument, but it makes little difference whether it be gold or iron, it can even be the heel of a shoe. The delicate tool of the Swiss watch-maker or of the Dutch diamond cutter must be made to the most detailed specifications, but these tools will no more make watches or cut diamonds by themselves than will the unaided hammer drive in a

nail. They are, however, more glorious precisely as instruments, it can even be said, more instrumental, because so many more of their natural qualifications are necessary to fulfill their instrumental function. So too the preacher. Much more of his natural qualification is used instrumentally than is the case with the sacramental minister. It is the glory of a man to be used as the instrument of God. Therefore, in a certain sense it is more glorious for a man to be used as a minister of the word than to be used as a minister of the sacraments.

Because the minister of preaching is more completely an instrument than a minister in any other ministry, he must be a finer instrument, he must be constructed to more specific directions. The Council of Trent implies the necessity of particular qualifications for the preaching office in saying: "If anyone says that all Christians have the power to administer the word and all the sacraments, let him be anathema."³⁵ St. Thomas has much to say of the qualities necessary in the preacher. These qualities fall naturally into two classes, qualities necessary to the preacher, and qualities useful (or necessary *ad bene esse*) to the preacher. In the first group, the qualities necessary to the preacher, there are three: the male sex is the first and fundamental quality, the sacrament of orders is the second, and finally, jurisdiction or the canonical mission which has already been treated.

That the male sex is a requirement for the preacher is, of course, the institution of God and traditionally known as such in the Church. That women should not be permitted to preach is a commonplace for which St. Thomas offers reasons of convenience. His reasons are threefold: first because they should be subject to man.

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That the male sex is a requirement for the preacher is, of course, the institution of God and traditionally known as such in the Church. That women should not be permitted to preach is a commonplace for which St. Thomas offers reasons of convenience. His reasons are threefold: first because they should be subject to man.

"Now teaching and persuading publicly in the church belong not to subjects but to the prelates — although men who are subjects may do these things if they be so commissioned, because their subjection is not a result of their natural sex, as it is with women, but of something supervening by accident." Secondly, to avoid lust in men's minds; and, thirdly, "because as a rule women are not perfected in wisdom, so as to be fit to be intrusted with public teaching."³⁶

The question of the necessity of orders, however, is another thing. Often in the history of the Church an attempt has been made by the laity to assume the preaching office. It has always been necessary for the Church to reaffirm the sacerdotal nature of preaching. For example, the Council of Eichstatt, 1282, states: "Certain laics arrogate the office of preacher and mislead simple souls. Pastors should forbid their parishioners to attend these sermons under pain of excommunication."³⁷ However, it has not been as easy to do this as it is to emphasize the necessity of the sacred priesthood for the offering of the Eucharistic sacrifice. The reason for this is that the act of preaching has not always been so well defined. Certainly, there is some proposal of doctrine that is legitimate to the laity. Consequently, there has always been a tendency to pass the ill-defined frontiers of legitimate teaching and to trespass on the office of the priest. Because of this difficulty of definition the Church has often stated its prohibition of lay preaching in such a way that it leaves room for misinterpretation either deliberate or ill-informed. For example, the Council of Constance demanded of the Wycliffites and the Hussites their opinion as to "whether he believes that

it is licit for lay persons either men or women to freely preach the word of God.”³⁸ It was necessary to say *freely* preach, because there is certainly some kind of improperly called preaching legitimate to the laity. St. Thomas recognized the necessity of orders for preaching and he made the necessary distinctions as to the kinds of “preaching” proportionate to the various orders and to the lay state.

As has already been mentioned, St. Thomas demands of the preacher both orders and jurisdiction: “Preaching and hearing confessions are dependent upon both jurisdiction and orders.”³⁹ Also in considering whether a monk may preach, he points out that he may, but not by reason of being a monk. He must also have orders and the necessary jurisdiction.⁴⁰ St. Albert the Great had strongly maintained the essentially episcopal character of preaching in the strict sense. “‘And he was preaching.’ Behold the act of the office to which the bishops are consecrated, as is obvious in the imposition of hands of the bishop.”⁴¹

Orders are necessary for preaching in the strict sense, but St. Thomas distinguished various kinds of preaching and their relationships to the various orders. He makes a clear distinction between preaching in the strict sense and that kind of preaching which belongs to deacons. “It is the deacon’s duty to read the Gospel in church and to preach it as one catechizing; hence Dionysius says that a deacon’s office involves power over the unclean among whom he includes the catechumens. But to teach, i.e., to expound the Gospel, is the proper office of a bishop, whose action is *to perfect*, as Dionysius teaches; and *to perfect* is the same as *to teach*.”⁴² And

in the commentary on the Sentences he applies this distinction to deacons and priests. "To the deacon it belongs to preach the gospel and to speak in the Church which is like the speaking in tongues, but to the priesthood it pertains to interpret and to exhort, which is like prophecy."⁴³ The statement in the *Summa Theologiae* is simply an answer to an objection which accounts for the specific use of the word: bishops. It in no way implies a change from the doctrine of the Sentences. Indeed in the time of St. Thomas the trend was the other way, namely, to give more and more place to priests as preachers, to include them more and more in the episcopal office. This trend is shown in the Commentary on the Sentences where St. Thomas, taking a passage from Dionysius, specifically includes priests in a class reserved by Dionysius exclusively to bishops. He says: "Instruction in the faith is threefold. One admonitory, by which anyone is converted to the faith, and this is proper to the priesthood, to whom preaching and teaching belong, whence this instruction is attributed by Dionysius to the bishops." He goes on in the same passage to describe the other forms of instruction. "Another is disciplinary instruction, by which anyone is instructed in how they ought to yield to baptism, and this belongs to the deaconal office, and consequently to the priesthood: because whatever belongs to a deacon belongs also to the priest. The third, which follows baptism pertains to the sponsor and to prelates. To prelates it belongs in a general way, to sponsors in its particular application to an individual."⁴⁴ This idea is expressed also in somewhat different terms in the *Summa*. It is noteworthy that in the *Summa* the third form of instruction as stated in the text from the

Sentences, which is really two forms, is stated as such, making the distinction clearer and more exact. "Instruction is manifold. One leads to the embracing of the faith; and is ascribed by Dionysius to bishops and can be undertaken by any preacher or even by any believer. — Another is that by which a man is taught the rudiments of faith, and how to comport himself in receiving the sacraments: this belongs secondarily to the ministers, primarily to the priests. — A third is instruction in the mode of Christian life: and this belongs to the sponsors. — A fourth is the instruction in the profound mysteries of faith, and on the perfection of Christian life: this belongs to bishops *ex officio*, — in virtue of their office."⁴⁵ Finally, the Church's tradition provides for the ecclesiastical office of lector. St. Thomas gives the lector also his proper place in the scheme of announcing the word of God. He says: "Some wishing to believe, are nevertheless not yet instructed, namely, the catechumens, and for good instruction the order of lector is ordained: and therefore, the first rudiments of the doctrine of the faith, namely, the Old Testament, is committed to them for reading."⁴⁶

The third necessity for the preacher is jurisdiction. This has already been seen in the statement of St. Thomas to the effect that orders and jurisdiction both are necessary⁴⁷ and to the effect that religious need jurisdiction as well as orders.⁴⁸ He points out also that jurisdiction comes either by office itself or by delegation, one or the other of which is absolutely necessary. He says: "Prelates are competent to preach in virtue of their office, but religious may be competent to do so in virtue of delegation; and thus when they work in the field of the Lord, they

may make their living thereby. . . . Those also who minister to the preachers may live on alms.”⁴⁹ Though himself a religious he never neglects an opportunity to make clear the necessity of episcopal delegation for religious that they might exercise the ministry of preaching. For example: “Bishops do not allow these religious severally and indiscriminately to preach or hear confessions, but according to the discretion of the religious superiors, or according to their own appointment.”⁵⁰ The whole question of jurisdiction is that of the canonical mission or the formal cause of preaching and has been fully treated in an earlier chapter.

In addition to those qualities which are necessary to the preacher there are certain qualities which are useful, sometimes so useful that without them preaching will almost certainly fail, others merely more or less useful to the successful fulfillment of the mission.

The preacher should not be too young, for his is a work that demands a position of preeminence, wisdom, and perfection in virtue, none of which are ordinarily found in the young. St. Albert says that the word of truth is taken from the mouth of a preacher among other reasons because of insufficient age. “Whence Jeremias says in the beginning (i, 6) when he is sent to preach, knowing that he will be rejected unless by a special grace: ‘A a a, Lord my God, behold I do not know how to speak because I am a boy.’”⁵¹ And St. Thomas gives the example of Christ Who “was baptized as though for the reason that he was about forthwith to begin to teach and preach: for which purpose perfect age is required, such as is the age of thirty.”⁵² Thus it is that the Church sets a minimum age for each of the sacred orders.

The next two useful qualities for the preacher are virtue and learning. St. Albert speaks of the "due disposition of the preacher" which he says includes two elements, "one in the will, namely, to conform himself to the divine will. The second in the intellect, namely to know fully the divine law."⁵³ It is questionable which is the more important in the mind of St. Thomas. Absolutely speaking there is no question. The matter is settled by his well known dictum: *Prius vita quam doctrina: vita enim ducit ad scientiam veritatis*.⁵⁴ However, precisely in relation to preaching it seems that while the absence of virtue is an important obstacle to successful preaching, the absence of learning seems not so much an obstacle as the lack of an important requirement. Evidence for this conclusion is to be found in a statement of St. Thomas regarding prophecy. "Now prophecy can be without charity; and this is clear on two counts. First, on account of their respective acts: for prophecy pertains to the intellect, whose act precedes the act of the will, which power is perfected by charity. . . . Secondly, on account of their respective ends. For prophecy like other gratuitous graces is given for the good of the Church . . . and is not directly intended to unite man's affections to God, which is the purpose of charity. Therefore prophecy can be without a good life, as regards the first root of this goodness. If however, we consider a good life with regard to the passions of the soul and external actions, from this point of view an evil life is an obstacle to prophecy. For prophecy requires the mind to be raised very high in order to contemplate spiritual things, and this is hindered by strong passions, and the inordinate pursuit of external things."⁵⁵ Again he says of the grace

of the word that it, "is given to a man for the profit of others. Hence it is withdrawn sometimes through the fault of the hearer, and sometimes through the fault of the speaker. The good works of either of them do not merit this grace directly, but only remove the obstacles thereto."⁵⁶

Virtue is necessary for the preacher, because it is conducive to wisdom, because it tends to confirm his words while its absence is destructive of his mission, and in order that he might be a fitting instrument of God. Virtue is conducive to wisdom. "Good life leads to knowledge of the truth."⁵⁷ It is also a confirmation of his words. St. Albert the Great says that a good life is presupposed in the preacher,⁵⁸ and that the preacher has no other argument with which to support his teaching unless he himself lives a good life.⁵⁹ St. Thomas also says that good behavior on the part of the preacher is an argument for the faith that he preaches.⁶⁰ His virtuous life is a confirmation of the life of virtue which he preaches. "By showing forth in his behavior many virtuous works he confirms his preaching."⁶¹ It is therefore part of the preacher's office to live a good and virtuous life. "He fulfills the office of an evangelist, who preaches the word, and accomplishes it in work."⁶² The good works and virtuous life of the preacher are not to be only an appearance but must also be interior; "in preaching there should be interior fervor of the Spirit, and the exterior light of good example."⁶³ It is by the merits of preachers as well as by their doctrine that they edify the Church. St. Thomas speaks of "holy preachers of the Church who guard and nourish the Church by their merits and doctrines."⁶⁴ The absence of virtue in the

preacher is an occasion of evil and of the rejection of his doctrine. His evil life is an insult to his doctrine for "if the doctrine be good and the preacher evil, then he is an occasion of blasphemy to the doctrine of God."⁶⁵ If his life be not a confirmation of his doctrine it is not likely that his doctrine will be accepted. Thus an evil-living preacher is called a false prophet. "Some are called false prophets because of their evil lives, as when anyone teaches one thing and lives another, then his doctrine is not accepted."⁶⁶ Because of the effect of his life on his preaching the preacher must have a care for his good name. It is not himself alone, but his doctrine as well that will suffer if his reputation is not good. St. Albert says that the preacher "should be good not only before God but before men as well. He should be careful of his good name."⁶⁷ And St. Thomas makes the same point: "It is proper for preachers that they have a good reputation."⁶⁸

The preacher's cultivation of virtue must take into consideration his office. He does not seek only personal perfection, but perfection precisely as a preacher. From this point of view the mean of virtue prescribed by reason is sometimes somewhat different from what the mean would be considered absolutely. For example, a solitary or a monk can mortify his body by fasting to a greater extent than can the preacher. St. Thomas notes several times that care must be taken lest too much fasting hinder the successful discharge of the preaching office. This is in accord with his teaching on the moral virtues: "Right reason does not retrench so much from a man's food as to render him incapable of fulfilling his duty."⁶⁹ It is, indeed, sinful to fast to such an extent that

preaching suffers. "If anyone so weakens the strength of nature by fasts and vigils, and other such practices, that it does not suffice for the due discharge of his duties: for example, for the preacher to preach . . . without doubt, he sins."⁷⁰

Finally, the preacher must cultivate virtue in order that he will be a worthy instrument of God, in order that he may attain to his own salvation. St. Thomas notes that the preacher who has the misfortune to find himself in the state of sin may not exercise his ministry without sin. Not only is this true because of the danger of scandal, it is true precisely because it is a sacred ministry which the preacher performs as an instrument of God. This is evident from the fact that St. Thomas specifically includes in this prohibition the preacher in a secret state of sin.⁷¹ The preacher must be on guard to protect his personal virtue because of the particular dangers attached to the preaching office. "The preacher places himself in danger."⁷² He is in frequent contact with men of all kinds and often in the public eye with consequent temptations of many kinds, not least to pride. The preacher must take to heart the example of Christ Who often sought solitude. "Christ's action is our instruction. And therefore, in order to teach preachers that they ought not to be for ever before the public, our Lord withdrew Himself from the crowd. We are told of three reasons for His doing this. First for the rest of the body. . . . But sometimes it was for the sake of prayer. . . . And sometimes He did so in order to teach us to avoid the favor of men."⁷³ The life of contemplation is a necessary basis for the fruitful ministry of the word, for

the life of preaching is the highest form of life, resulting from an overflow of contemplation. "The contemplative life is, absolutely speaking, more perfect than the active life, because the latter is taken up with bodily actions: yet that form of active life in which a man, by preaching, delivers to others the fruits of his contemplations, is more perfect than the life that stops at contemplation, because such a life is built on an abundance of contemplation, and consequently such was the life chosen by Christ."⁷⁴ Nothing less than perfection is demanded of the preacher as of the prelate. "For since the bishop is the mediator between God and men he must excel in action, so far as he is constituted a minister of man: and in contemplation he must excel, that what he draws from God he may proffer to man."⁷⁵ The same is applied to the preacher: "And because it belongs to prelates to be perfect in both lives because they are mediators between God and man, receiving from God by contemplation and giving to the people by action; thus it is necessary for them to be perfect in the moral virtues, and this also pertains to preachers, otherwise the office of prelate or of preacher is unworthily assumed."⁷⁶ It is well to note, however, that the life of perfection does not demand extreme austerity which indeed is not always advisable for the preacher though he should have passed through a preparation of such a life. "It was becoming for Christ not to adopt an extreme form of austere life in order to show Himself outwardly in conformity with those to whom He preaches. Now, no one should take up the office of preacher unless he be already cleansed and perfect in virtue. . . . Consequently, immediately after His

baptism Christ adopted an austere form of life, in order to teach us the need of taming the flesh before passing on to the office of preaching.”⁷⁷

Not only must the preacher have a care to avoid evils in his doctrine he must also avoid evils in his life. St. Thomas notes that if he avoids evils both of intention and of operation he will perfectly avoid evil. In adversity he must be patient and in prosperity, temperate. As to intention he must avoid astuteness, simulation and hypocrisy. He must avoid the desire of money and vain glory as the end of his preaching. To these evils he must oppose truthfulness and good works, and must render himself commendable not only before men, but also before God who sees into hearts.⁷⁸ A virtuous life, a life saturated by charity is the only means of controlling the tendency to pride caused by the learning a preacher must have. St. Thomas notes that the Gloss answers those who object that “*scientia inflat*,” by saying, “*si sola est*,” by which he means if it is without charity. “Whence in those who emphasize works of charity, science is not very dangerous. Indeed, if it should be avoided because of the danger of pride, the same would be true of good works.”⁷⁹ While the preacher must cultivate all the virtues, certain ones are mentioned as especially important. Such are faith, chastity and religion. St. Thomas says of the turtle dove that “being a loquacious bird it represents the preaching and confession of faith; and because it is a chaste animal, it signifies chastity and being a solitary animal, it signifies contemplation.”⁸⁰ Certain vices must be especially well conquered before preaching is undertaken: “After overcoming gluttony, vain glory and ambition or avarice, ‘he began to preach,’ for such are

able conveniently to preach.”⁸¹ St. Albert the Great finds that preachers are called the heavens and the earth; the heavens because of the altitude of their life, because of divine continence, because of serene contemplation; the earth because of constancy in faith and preaching and solidity in austerity, lest through carnal desires they should lose what they have been given by Christ.⁸² It might be noted here that St. Bonaventure points to very much the same needs in the preacher. “The good preacher, if he is accepted by men, in order that he be acceptable also to God and his guardian angel, ought to be immune from signs of ostentation, from ambition in his soul, from adulation in word, and from partiality to persons in deed.”⁸³ Thus we are led to the famous text of St. Thomas where he lays down the virtues especially necessary to the delivering of the sermon. “There are three things which the preacher of the divine word had ought to have. The first is stability, lest he deviate from the truth; the second is clarity, that he should not teach with obscurity, the third is utility, that he should seek God’s praise and not his own.”⁸⁴ Finally, it should be noted that St. Thomas made a special point of demanding in the preacher sufficient fortitude (in the wide sense of courage) and sufficient hope in God not to unduly fear the dangers inherent in the preacher’s office. “Some considering it to be hard, withdraw from the divine service. Whence some, who could help many, say: if I hear confessions and preach, perhaps evil will befall me: such men repute God to be hard, believing that if they adhere to God He will fail them.”⁸⁵

A condition *sine qua non* for the preacher is learning. *Nemo dat quod non habet*. If the preacher does not

possess doctrine how can he give it to others? And indeed he must possess doctrine far more perfectly than it is necessary to give it to the people. *Propter quod unum-quodque tale, et illud magis.* This is a principle well recognized and effectively employed in our day, but it was much in need of emphasis in the later Middle Ages. We find the Council of the Lateran in 1215 saying of a defect of knowledge in preachers that "it is entirely reprehensible and for the future not to be tolerated,"⁸⁶ and devoting an entire canon to the importance of learning for priestly ordination.⁸⁷ St. Thomas, whose life was consecrated to the development of sacred learning, was not lax in insisting upon its necessity for the preacher. He insists that only the learned should preach and that those who are not sufficiently prepared in this regard should be definitely prohibited lest they interfere with the effective preaching of those who are fitted in this regard.⁸⁸ Indeed the faith is endangered by a lack of learning.⁸⁹ As to what a man must know in order that he may preach, his principle is that "anyone on whom falls the office of instructing others in the faith is held to be able to explain those things which it pertains to his office to explain."⁹⁰ This he clarifies by saying: "There are grades established in the Church so that some are set above others to instruct them in the faith. Thus all are not held to believe explicitly everything which pertains to the faith, but only those having the cure of souls."⁹¹ What is necessary for the preacher to know is principally the Sacred Scriptures which means also theology by which the meaning of the Scriptures is made clear. "It is necessary for the preacher of the word of God to be instructed in the Sacred Scriptures."⁹² This, as St.

Thomas notes, was the injunction of the Apostle. "The study of the Scriptures belongs especially to those who are deputed to the office of preaching, which is apparent from that which the Apostle says (I Tim., iv, 13): 'Until I come be attentive in reading, exhortation and doctrine!' From which it is plain that if one is going to exhort and preach, study is necessary."⁹³ In considering the utility of study to the monk, St. Thomas declares that the study of Scripture is especially commendable among all other studies and that study is particularly suited to those who are to undertake the office of preacher.⁹⁴ But there is room as well for other studies, valuable at least defensively for the preacher, for "as the Gloss says, 'If anyone untrained in this art takes issue with the mathematicians, or a tyro in philosophy opposes the philosophers how shall he avoid being made to look the fool?'"⁹⁵ Virtue and learning are then, the two great needs of the preacher, but it is well for the preacher also to be free from temporal cares and other duties incompatible with his office and to possess a quality of adaptability to the exigencies of his mission.

Of poverty Christ gave an example. Speaking of Christ's poverty St. Thomas says, "It was fitting for Christ to lead a life of poverty in this world. First, because this was in keeping with the duty of preaching, for which purpose He says that He came: . . . Now in order that the preachers of God's word may be able to give all their time to preaching, they must be wholly free from care of worldly matters: which is impossible for those who are possessed of wealth. . . . If He were rich His preaching might be ascribed to cupidity."⁹⁶ However, the poverty required for the preacher does not ex-

clude the use of a common fund, for this does not interfere with the duty of preaching.⁹⁷ This provides an indication of St. Thomas' attitude to poverty which he considered a means to the betterment of the ministry (and of the minister himself) but not as something essential for its own sake. He says it is not only not forbidden but is even a work of supererogation to take along one's necessary provisions in order not to have to seek them from those to whom one preaches.⁹⁸ It is a question of using poverty as best suited to time and place. To the objection of those who claim that going to preach unprovided for would be to tempt God, he replies, "The preachers of God's kingdom dispense with temporal aids, so as to be freer to give their time to the word of God: wherefore if they depend on God alone, it does not follow that they tempt God. But if they were to neglect human assistance without any useful or urgent motive, they would be tempting God."⁹⁹

The preacher should be free also from all other temporal cares which might hinder his apostolate. "It is necessary for preachers of the word of God to be free from all other occupations."¹⁰⁰ His activities as a preacher entitle him to support and care in such a way that he should be relieved of other burdens. "Those, however, who serve the common utility in temporalities ought to be provided for as a result of the labor proper to them by which the common utility is served; much more then, those who concern themselves with spiritual works should be supported in return for those works and so they should not be held to labor with their hands."¹⁰¹

Finally, the preacher should be adaptable to the needs of time and place. The example of Christ in lim-

iting His austerities has already been noted.¹⁰² He also notes that "it is most fitting that he who associates with others should conform to their manner of living. . . . And therefore it was most fitting that Christ should conform to others in the matter of eating and drinking."¹⁰³

St. Bonaventure holds that it is sinful for one who can preach not to do so.¹⁰⁴ This is likewise the opinion of St. Albert the Great.¹⁰⁵ St. Thomas seems not so strict. He certainly denies the special reward due the preacher to one who does not exercise this ministry¹⁰⁶ but he makes a distinction between preachers who are such by reason of office and those who are such by delegation. He says of St. Paul that "he was commissioned to preach to the Gentiles and was held to do so necessarily; he was, however, not forbidden to preach to the Jews, although he was not held to this."¹⁰⁷ Thus prelates are certainly bound to preach. St. Albert accused those negligent in this duty of mortal sin¹⁰⁸ especially heinous because obliging under special threat of the last judgment.¹⁰⁹ Certainly, the Councils had made this duty clear.¹¹⁰ St. Thomas notes Paul's admonition to Timothy. The obligation on Timothy's part is expressed, for to him the office was committed and therefore it was necessary that he preach.¹¹¹ Thus "prelates are held to preach the faith to their subjects."¹¹² Indeed, it is dangerous to neglect preaching, and this danger falls only on the prelates whose office it is to preach. "The peril that ensues from the omission of preaching, threatens only those who are entrusted with the duty of preaching."¹¹³ Finally, prelates must not only preach but they must preach willingly and for the right motives. "Though obliged, some do not evangelize. These deserve a pen-

alty. Some are held and do evangelize, but as if forced, these are not penalized, but neither are they rewarded. Some are bound and evangelize voluntarily, but they accept something for their efforts. These merit reward and avoid penalty, but they do not have the glory of supererogation. Some are held and evangelize voluntarily and take nothing. These are rewarded, are not penalized, and have the glory of supererogation.”¹¹⁴

In conclusion it should be noted that preachers should be accepted “affably and eagerly” as Peckam puts it.¹¹⁵ St. Thomas points out the great dignity of the preacher and the reason he should be well received in words which can well conclude this chapter: “You should receive him not only as an angel, but as Jesus Christ.”¹¹⁶

Conclusion

Having seen that the final cause of preaching is the faith, and through the faith, charity in the hearers, it became plain that the material cause would have to be revelation and, indirectly, all science and learning which could help to clarify revelation. It was seen that while human rhetoric and eloquence are useful in the presentation of the word of God, its presentation does not depend upon them. Most important of all, the doctrine of the medieval doctors showed preaching to be a work of the ministry, permitting a limited application of the principles of instrumental causality. From these factors it is possible to evolve the following definition of preaching:

Preaching is an act of the ministry by which one duly sent publicly announces the truth of the faith in order that men might be moved to believe and do what is necessary to be saved.

THANKS BE TO THE MOST HOLY TRINITY
AND THE BLESSED MOTHER OF GOD,
PROTECTRESS OF THE ORDER OF PREACHERS.

NOTES TO CHAPTER I

1. "Ce ministère de prédication, voilà dix-neuf cents ans que l'Eglise le remplit, en dépit de tous les obstacles, de toutes les haines que suscite la liberté de sa parole. *Verbum Dei non est alligatum.*" Mura, E., *Le Corps Mystique de Christ*, Vol. ii, p. 386.
2. Mark xvi, 15.
3. "Praedicatio S. Evangelii, 'ministerium verbi' (Act. iv, 4), in vita et salutifera operositate Ecclesiae Christi summi momenti semper fuit et antiquissimae curae. Quod cum divinus Conditor Ecclesiam suam huic muneri praedicandi planissimis verbis obligaverit, ipsique Apostoli, inter quos prae ceteris divus Paulus, Doctor gentium, verbo et exemplo docuerint, immo et ipsa Mater Ecclesia per longum gloriosae suae historiae decursum usu et exercitatione semper confirmaverit." Mehr, B., *De Historiae Praedicationis*, p. 373. (Cf. Denziger-Bannewart: Numbers 426, 594, 643-5, 853, 1445; Schroeder, H. J., *"Disciplinary Decrees of the General Councils."* Pp. 251 ff., 380, 505.)
4. "Les textes nous montrent avant tout la mission des apôtres comme une mission pour prêcher Jésus et sa doctrine; ils apparaissent tout d'abord comme les ministres de la parole. La prédication est dans l'idée même d'apostolat." Art. "Apôtres" in *Dictionnaire de Théologie Catholique*, I, 1651. (Hereafter referred to as DTC.)
5. "Depuis que les apôtres ont reçu le mot d'ordre du Christ: 'Allez et enseignez toutes les nations . . .' (Mt. xxviii, 19), la prédication est demeurée l'office le plus éminent de l'Eglise." Ladner, R., in Mandonnet, P., *Saint Dominique*, Vol. ii, p. 50.
6. "En même temps, et ceci est capital, la prédication est un devoir et même le plus considérable des devoirs d'état des successeurs des apôtres." *Ibid.*, p. 31.
7. "L'Eglise ne pourrait cesser d'être missionnaire, c'est-à-dire d'annoncer l'Evangile du Christ-Jésus, sans renoncer à exister." Dewailly, L.-M., *Jésus-Christ, Parole de Dieu*, p. 63.
8. John, xvii, 3.
9. "L'Eglise instruit les croyants . . . Cette fonction est si importante que le salut est synonyme de connaissance de la vérité. 'Dieu, écrit saint Paul, veut que tous les hommes soient sauvés et qu'ils vien-

nent à la connaissance de la vérité (I Tim., ii, 4; cf. Tit., i, 1). Voilà pourquoi, dans chacune des Epîtres pastorales, saint Paul exige que le candidat au sacerdoce on à l'épiscopat soit capable d'enseigner (I Tim., ii, 24)." Spicq, C., *Spiritualité sacerdotale d'après Saint Paul*, p. 87.

10. "A sa place, donc, qu'il soit prélat ou non, le prêcheur satisfait à une nécessité de la vie de l'Eglise, il répond aux besoins d'un auditoire déterminé. L'office qu'il remplit est une forme authentique du ministère apostolique. C'est un magistère." Leclercq, J., in *Archives d'histoire doctrinale et littéraire du moyen age*. (1946) p. 147.
11. "La prédication est, dans l'Eglise, une activité officielle, au même titre que le culte; c'est de ce point de vue, où elle apparaît liée à l'ordre sacramental." *Ibid.*, p. 135.
12. Brunner, E. *The Word and the World*. London, 1936, p. 136.
13. "tamen in die etiam Pentecostes acceperunt Spiritum sanctum in munere gratiae quo perficiebantur ad promulgationem fidei in salutem aliorum. Et ideo facta est apparitio Spiritus sancti linguis igneis, 'ut verbis essent proflui' ad divulgandam fidem Christi; 'et caritate fervidi', aliorum salutem quaerentes. Et propter hoc dicitur Act., ii, 4: 'Repleti sunt Spiritu sancto, et coeperunt loqui'." *In Sent.*, Lib. IV, d. vii, q. I, art. 2, qa. 2. (Cf. III, q. 72, art. 2, ad 1).
14. I-II, q. 106, art. 4, ad 4.
15. I-II, q. 102, art. 4, ad 10.
16. Charles, P., "Prédication et prédicateurs," in *Cahiers de la Nouvelle revue théologique*, III, pp. 25-26.
17. "Qu'il (le sermon) puisse être, en lui-même, un problème théologique c'est ce qui n'apparaît guère . . . On dirait que sur ce sujet il n'y ait rien à dire et que tout le monde sache parfaitement ce qu'il en est." *Ibid.*, p. 25.
18. "Plus on examine l'histoire de la prédication, plus il semble difficile de ramener le sermon à une fonction théologique claire et nette." *Ibid.*, p. 30.
19. "C'est la gloire de la Réforme d'avoir rendu la prédication (publique) à l'Eglise, je dis même à l'Eglise catholique. Combien ne fut-il pas noble de faire passer le prêtre de la simple célébration des rites (devenue une espèce de magie) à la science, à la pensée, à la parole, au combat" Vinet, A. *Théologie pastorale*, pp. 200-201.
20. Charles, *op. cit.*, p. 31.
21. *The Word of God and the Word of Man*, trans by Douglas Horton, Boston, 1928, p. 114.
22. "Sacramentum ordinis aliud esse non potest, quam ritus quidam eligendi concionatores in ecclesia." D. Martini *Luther opera latina*, Erlangen-Francfort, V, p. 109.
23. Charles, *op. cit.*, p. 32.
24. *Ibid.*, pp. 30-31.

25. Brunner, *op. cit.*, p. 138. Saint-Cyran, the Port Royal Jansenist, says in Letter XXXI to M. Le Rebours: "La prédication n'est pas moins un mystère terrible et épouvantable que celui de l'Eucharistie. Il me semble que la prédication est beaucoup plus terrible; car c'est par elle qu'on engendre et qu'on ressuscite les âmes à Dieu . . ." (Quoted by Vinet, *op. cit.*, p. 374.)
26. ". . . la prédication qui ne serait pas de la nature du culte ne serait pas une vraie prédication." Vinet, *op. cit.*, p. 197. Also pp. 198-199: ". . . quelle place Dieu lui-même a donnée à la prédication dans le christianisme . . . Le christianisme est une religion faite pour être pensée, et par conséquent parlée; il se représente, se manifeste essentiellement par la parole, se propage par la parole . . . En un mot, c'est une religion de foi et de persuasion, par conséquent une religion que se parle. De là naît l'importance de la prédication. La nôtre, il est vrai, est de parole; mais il n'importe, il faut prêcher; c'est pour cela que nous sommes envoyés; le culte seul pourrait être célébré par le premier venu d'entre les chrétiens, et cet office ne demanderait aucune vocation (il suffirait qu'on n'eût pas de raison de douter de la conformité de sa foi avec cet acte). Si nous sommes tenus de nous interroger sur notre vocation, si nous avons besoin d'être appelés, c'est comme dispensateurs des mystères de Dieu, comme hérauts ou messagers de la justice, comme prédicateurs."
27. *Op. cit.*, p. 103.
28. *Ibid.*, p. 187.
29. *Ibid.*, p. 125.
30. "Que des hommes délèguent à des hommes une fonction que l'on déclare essentiellement divine, comme le *ministerium verbi*, ne peut être qu'une contradiction patente." Charles, *loc. cit.*, p. 47.
31. "Quel est le rôle exact de ce prédicateur, qui doit, comme Atlas, porter toute l'Eglise sur ses épaules? d'ou sort-il? Qui l'a investi de sa fonction? D'après quels principes le jugera-t-on? Sur aucune de ces questions essentielles la Réforme n'a pu apporter de lumière . . ." *Ibid.*, p. 32.
 "Où sont ses titres? Toutes les dissensions et les schismes à l'intérieur de protestantisme sont né de l'impossibilité de répondre à cette question élémentaire." *Ibid.*, p. 33.
32. ". . . la théologie du sermon apparaît comme un corollaire de la théologie de l'Eglise;" *Ibid.*, p. 47.
33. "La prédication, elle aussi, a posé des problèmes d'ordre historique, canonique, moral et dogmatique." Leclercq, *loc. cit.*, p. 144.
34. A very good bibliography of these works will be found in *Collectanea Franciscana*, T. XII (1942), pp. 53-88.
35. McVann, J. *The Canon Law on Sermon Preaching*. Also others on certain aspects of preaching, e.g.: Lavelle, H. D., *The Obligation of Holding Sacred Missions in Parishes*. Washington, 1949; Allgeier, J. L., *The Canonical Obligation of Preaching in Parish Churches*. Washington, 1949.

36. What little has been discovered appears in the bibliography. A thesis was done at the Catholic Institute of Paris (defended on December 16, 1948) by René Girault, entitled: "La présentation du Message chrétien, essai théologique." It was highly praised by the Dean and faculty for the interest and novelty of the subject and for the point of view taken. Efforts to obtain a copy have failed.
37. "Illi quidem, quidem, qui historiae praedicationis ex parte theologica student, ex eo quod ultimis his annis labor scientificus circa historiam praedicationis magis magisque accrevit, non acquiescere nec statim nimia sperare debent . . . non multis occurreret dissertationibus, quae praedicationem prosequuntur tanquam id, quod a primori origine finaliterque praedicatio praeprimis est semperque esse debet, opus scilicet quoddam salutiferum Ecclesiae Christi, itaque primo loco res quaedam ad theologiam disciplinam spectans." Mehr. *Op. cit.*, p. 374.
38. Haec neglectio et oblitatio gloriosissimae partis vitae et operositatis ecclesiasticae a parte theologica significanter patet ex eo, quod ex dissertationibus de praedicatione ad gradum quandam academicum in universitatibus obtinendum conscriptis plurimae a facultatibus nontheologicis, perpaucae vero ab ipsis theologicis facultatibus sunt inauguratae." *Ibid.*, p. 375.
39. "Die Homiletik hat lange Zeit gebraucht, bis sie ihren theologischen Charakter erkannt hat." Soiron, T., *Die Verkündigung des Wortes Gottes*, p. 1.
40. "Une activité qui occupa une place aussi importante dans la vie du clergé mérite d'être étudiée pour elle-même, indépendamment des oeuvres qu'elle a produites." Leclercq, *loc. cit.*, p. 105. Cf. also Rauch, C. "Qu'est-ce qu'une homélie?" in *Maison Dieu*. 16. p. 35: "Avons-nous une notion juste et adéquate de notre prédication, de ce qui fait l'essence et le caractère spécifique de la prédication chrétienne? Non pas de ce qui l'apparente à l'art oratoire profane, mais ce qui l'en distingue profondément?" and Hamer, J. in *Evangeliser*. 22 (1950) p. 377: "Certes, il nous faut une théologie de la prédication. L'absence de toute mention de la prédication est une des lacunes les plus criantes de nos encyclopédies de théologie. L'élaboration d'une synthèse doctrinale sur ce sujet s'impose aujourd'hui au travail des théologiens. Nous avons un traité de l'Eglise, nous avons un traité des sacrements. Comment expliquer qu'un traité de la prédication puisse encore nous faire défaut?"
41. ". . . c'est précisément dans la doctrine de l'Incarnation que le sermon catholique trouve sa théologie." Charles, *loc. cit.*, p. 42.
42. "Cum Christus sit Verbum Dei, manifestum est quod audientes Christum audiebant Verbum Dei; et per consequens credebant Deo: et hoc est quod dicit: 'Qui audit verbum meum,' i.e., me Verbum Dei, 'et credit ei,' i.e., Patri cujus sum Verbum." Cap. 5, lect. 4.

43. "Triplex est verbum Dei . . . Primum est aeternale (Jn. i), 'In principio erat verbum.' Secundum est mentale (Job iv), 'porro ad me dictum est absconditum verbum.' Tertium, vocale (Mt. iv), 'Non in solo pane vivit homo etc.' Primum audiunt per fidem (Jn. xi), 'Qui credit in me etc.' Secundum per inspirationem (Ps. lxxxiv), 'Audiam quid loquatur in me Dominus Deus.' Tertium per praedicationem (Lc. viii), 'Qui habet aures audiendi, audiat.' *Sermo Ia in Evangelium in Dominica de Passione.*
44. "Die Predigt ist das Mittel, durch das das Wort Gottes, das in Christus Mensch wurde, für die Menschen hörbar gemacht wurde." Soiron T. in *Catholica* (1932), p. 98.
45. "Il faut au moins une parole humaine pour ouvrir à l'homme l'accès de la foi." Dewailly. *Op. cit.*, p. 62. Cf. also pp. 54-55.
46. "La Parole de Dieu opère le salut: *Per evangelica dicta deleantur nostra delicta.* La Parole de Dieu, telle que la proclament les prédicateurs de Christ, conservera toute sa puissance jusqu'au dernier jour; *Verba mea non transibunt.* Enfin la parole est sacramentelle, elle est signe de grâce et moyen de grâce, elle contient le mystère du Christ, elle accompagne les mystères de Christ." Rauch, *loc. cit.*, p. 38.
47. "Die predigt ist zwar kein Sakrament, aber sie hat doch irgendwie sakramentalen Charakter; sie ist ein äusseres Zeichen, das sich in menschlichen Worten ausdrückt, aber sie birgt auch innere Gnade in sich, sie ist der Träger des Wortes Gottes, das Gott an die Menschheit richtet . . . Gewiss ist die Predigt . . . nicht der einzige Weg, auf dem die Gnade Christi zu uns kommt, und nicht die einzige Gestaltwerdung des menschengewordenen Wortes Gottes, Christi, durch die er in der Menschheit gegenwärtig ist und Heil wirkt, aber sie ist ein wichtiger, unentbehrlicher, entscheidender Weg Christi zu uns, zu der Menschheit, und sie bleibt ein Zeugnis dafür, dass Gott auch heute und für alle Zeiten zu uns spricht und sprechen will . . ." Soiron, in *Catholica* (1932) p. 107.
48. "La prédication possède un caractère hiérarchique sur le plan des causes et des effets de la mise en oeuvre. En vertu de ce caractère, la prédication, ou plutôt l'action de prêcher, perd toute la valeur d'individualité qui lui viendrait de la personnalité de celui qui prêche, pour revêtir un aspect 'ministerial,' 'instrumental,' 'officiel,' grâce auquel la vérité prêchée est attribuée, de plein droit et avec toutes les conséquences qui en découlent, au principe suprême qui informe, dirige et soutient la prédication elle-même." Piccari, T. in *Maison Dieu*, 16, p. 67.
49. ". . . il faut s'attendre à voir attribuer un sens précis non seulement à l'art de prêcher, mais à l'office qui en impose la charge et, si l'on peut ainsi parler, au *munus praedicandi.*" Leclercq, *loc. cit.*, p. 108.
50. "Colligitur ex his quam necessarium sit officium praedicationis, sine qua non consummabitur plenitudo gloriae regni coelestis; infernus citius impleretur, et mundus esset omnino sterilis; dae-

mones mundo dominarentur, corda humana ad spem coelestium non consurgerent, nationes fidem christianam non recepissent, nec Ecclesia fundata esset, nec profecisset, nec staret." Humbertus de Romanis. *Liber de Eruditione Praedicatorum*. (In Berthier, J. [ed.] *Opera de Vita Regulari*, Vol. II., p. 378.)

51. "L'enseignement de la doctrine est, à la lettre, la première tâche qui s'impose au prêtre. Quelles que soient ses aptitudes ou ses déficiences humaines, le sacrement de l'Ordre l'a institué ministre de la parole . . . Cette mission est si urgente et si fondamentale que 'celui qui ne sait pas enseigner la vraie doctrine, qu'il s'éloigne de la chaire de docteur' (saint Jean Chrysostome); il ne peut être prêtre." Spicq, *op. cit.*, p. 88.
52. "Dans une Eglise, le prêtre a deux activités prépondérantes: il distribue les sacraments et il enseigne dans la chaire de vérité; mais au dehors, tout au long du jour, son ministère est exclusivement de la parole." *Ibid.*, p. 100.
53. "Solet contingere quod cum aliquis habet aliquod officium, et nescit quae sunt officii illius, ex hujusmodi ignorantia pejus facit illud officium, sicut cantor qui nescit rubricas officii . . .
"Paulus desiderans quod archiepiscopus qui susceperat officium praedicationis super Colossenses, illud laudabiliter impleret, fecit eum moneri ut consideraret ministerium hujusmodi, sicut continetur in verbo proposito, ut hujusmodi consideratio ei conferret ad illud bene implendum."
"Ex quo relinquitur argumentum quod praedicatoris cujuslibet est diligenter attendere et videre quod sit officium praedicatoris, et quae ad ipsum officium pertinent." Humbertus de Romanis, *op. cit.*, p. 373.
54. "Le prêtre, timide ou défiant de lui-même, qui redouterait de monter en chaire, non seulement manquerait à son premier devoir de docteur et n'utiliserait pas le moyen providentiel dont il dispose pour éduquer les âmes des croyants et les sauver, mais il n'aurait pas l'âme d'un apôtre qui brûle du désir de communiquer à tous les convictions dont il vit; il n'aurait surtout pas le sens de la prédication chrétienne qui est essentiellement un témoignage." Spicq, *op. cit.*, p. 102.
55. Cf. Leclercq, *loc. cit.*, pp. 105-147.
56. By Ladner, *op. cit.*, Vol. II, pp. 11-68.
57. "On se tromperait étrangement en s'imaginant l'Ange de l'Ecole, comme un professeur moderne d'Université, absorbé par ses études et enfermé dans sa spécialité, ou même comme un savant doublé d'un contemplatif, confiné dans sa cellule. Saint Thomas prêcha, et abondamment." Hocedez, E., in *Nouvelle Revue théologique*, 51 (1924), pp. 163-164.
58. O'Daniel, V., in *American Ecclesiastical Review*, 56 (1910), p. 30.
59. *Ibid.*, p. 31. R. Vaughan notes that though the outlines are in Latin the sermons were often delivered in the vernacular. Cf. *The Life and Labours of S. Thomas of Aquin*, Vol. 1, p. 437.

60. Raulx, J., *Sermones et Opuscula Concionatoria Sti. Thomae Aquinatis*, 2 vols., Paris 1881.
61. Mandonnet, P., *Des Ecrits Authentiques de S. Thomas d'Aquin*. Fribourg, 1910, pp. 107 f.
62. Grabmann, M., *Die Echten Schriften des hl. Thomas von Aquin*. Munster i. W., pp. 241 f.
63. Vaughan cites the enthusiasm shown on many occasions by St. Thomas' hearers, *op. cit.*, p. 443.
64. "Lorsque la théologie — et surtout la scolastique — était encore à l'époque de sa naissance, l'évêque était à la fois prédicateur, docteur et professeur, et de ces divers titres le prédicateur était le premier et le plus éminent. Son office primordial était d'instruire dans la vérité de foi le troupeau qu'on lui avait enjoint; il s'en acquittait en prêcheur. Lorsqu'il se consacrait à l'éducation de ses clercs et les introduisaient dans les mystères de la Sainte Ecriture, il était professeur, comme nous dirions aujourd'hui. Mais toujours et chaque fois qu'il annonçait la foi comme témoin de la vérité révélée et de la tradition, il agissait de par sa fonction propre comme un organe expressément établi pour livrer la doctrine aux fidèles, comme docteur," *op. cit.*, p. 65.
65. *Ibid.*, pp. 52 ff.
66. *Ibid.*
67. III, q. 67, art. 1, ad 1.
68. "Ce dernier, en vertu de son charisme, confère l'autorité au prédicateur et au docteur et les contrôle tous deux," *loc. cit.*, p. 146.
69. *Verbum Abbreviatum*, cap. 1. (Migne, *Patrologia Latina*, T. 205, col. 25).
70. Cf. Denifle and Chatelain, *Chartularium universitatis parisiensis*, vol. 2, no. 1189.
71. ". . . non quilibet indifferenter ad magisterium assumatur, sed discreti et in Scripturis docti et hoc paucorum est. Et alia Glossa dicit, quod 'non eruditos in verbo fidei ab officio verbi removet, ut non impediatur veros praedicatores.'" *Contra Impugnantes Dei Cultum et Religionem*, cap. 2.
72. "Differentia est inter praedicare, dicere et docere. Praedicare enim est sermone exhortatorio annuntiare ea quae super nos sunt: sed dicuntur ea quae nota sunt in sensibus, sicut historalia: docentur autem, quae per principia sunt in nobis, sicut virtutes morales et scientiae, quas per doctrinam et non per revelationem accipimus." In Mt. iv, 17, (*Opera Omnia*, xx, p. 133 ff., Paris 1880. Hereafter cited merely by vol. number and page.)
73. "Il (Guibert de Tournai) confound presque toujours, dans ces sermons, les 'théologiens' et les 'prédicateurs.' Les contemporains cependant distinguaient clairement le magistère des prédicateurs de celui des docteurs." In *Revue des sciences religieuses*, (1947), p. 122.
74. "Praedicare est officium praelati, docere vero est magistri." In Mc. iii, 14. (xxi, p. 403)

75. Cf. Davy, M., *Les Sermons universitaires Parisiens de 1230-1231*, p. 23.
76. "Prêcher est une fonction pastorale: elle consiste à s'adresser directement au peuple pour l'encourager au bien; elle implique une 'prélature' au sens où ce mot désigne la *cura animarum*; si elle suppose la science chez le prédicateur, elle ne tend pas à l'engendrer chez les fidèles. Enseigner la théologie, au contraire, c'est viser à former les auditeurs non pas directement à la vertu, mais à l'acquisition de la science; le maître parle ici à des clercs et les instruits sur des vérités difficiles; il n'est pas nécessairement pasteur d'âmes; il importe seulement qu'il ait l'intelligence suffisante et qu'il ait fait les études nécessaires pour acquérir la science; à ces conditions, il sera en état de préparer des clercs à prêcher," in *Archives d'hist. doct. et litt. du m-a*, (1946), p. 145.
77. "Les moyens employés par le théologien et le prédicateur sont donc très différents. Le premier prouve, argumente, explique, en un mot; il disserte; le second, tout simplement, parle, et le plus agréablement qu'il peut: il est disert. S. Thomas résumera cette différence — qui est à l'origine de la distinction entre la théologie positive et la théologie scholastique — en une formule courageuse: il parle de la *doctrina praedicationis, quae ad praelatos pertinet, et de la doctrina scholastica, cui praelati non multum intendunt.*" *Ibid.*, p. 146.
78. "Non solum autem impedire conantur ne religiosi fructum in Ecclesia faciant per doctrinam, veritatem sacrae Scripturae aliis exponendo; sed quod perniciosius est, eos a praedicationibus et confessionibus audiendis amovere conantur, ut nec fructum in populo faciant in exhortatione virtutum, et extirpatione vitiorum." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
79. "In praedicatione duo sunt, scilicet denunciatio veritatis, et instructio ad mores. Et haec duo debet praedicator facere." *In II ad Tim.*, cap. 4, lect. 1.
80. "Omnis praedictio ad duo debet ordinari; scilicet, ad ostendendam Dei magnificentiam, sicut quando praedicat fidem, vel ad annuntiandum beneficia Dei, ut accendatur caritas in eorum cordibus." In Ps. xlvii.
81. For St. Albert: *supra*, note 72; also cf. in Mc. i, 14. (xxi, p. 362). St. Thomas: "Quaedam in theologia traduntur quae naturalis ratio dictat, scilicet iustitia et huiusmodi: et quantum ad hoc dicit 'docens'; quadam vero quae excedunt rationem, sicut mysterium Trinitatis, et huiusmodi: et quantum ad hoc dicit 'praedicans'." *In Matt.*, cap. 4.
82. "Uno modo ex officio praelationis, sicut qui praedicat, docet; non enim licet alicui praedicare, nisi officium praelationis habeat, vel ex auctoritate alicujus praelationem habentis; alio modo ex officio magisterii, sicut magistri theologiae docent. Dicunt ergo quidam, quod ille qui primo modo docet, peccat mortaliter, si sit in peccato mortale notorio; non autem ille qui secundo modo docet.

Sed hoc est falsum; quia eorum qui docent sacram Scripturam est idem finis et eorum qui ipsam Scripturam ediderunt; unde, cum ad hoc ordinetur Scripturae editio ut ad vitam aeternam homo perveniat, quicumque impedit finem doctrinae, docendo peccat. Impedit autem qui sacram Scripturam in peccato docet, quia ore confitetur se nosse Deum, factis autem negat. Et dicendum quod ille qui est in peccato notorio, peccat sive sic, sive sic doceat; sed ille qui est in peccato occulto, peccat si primo modo doceat, non autem si secundo." *Comm. in Sent.*, IV, d. xix, q. 2, art. 2, qa. 2 ad 4.

83. *Cont. Gentes*, lib. iii, cap. 154; in *I ad Cor.*, cap. xx 12, lect. 2; II-II, q. 172, art. 5, obj. 3.
84. Synave, P. and Benoit, P., *La Prophétie*, p. 270.
85. II-II, q. 171, art. 1; cf. also. *De Veritate* q. 12, art. 2.
86. "(Sacra Scriptura) vocat doctores et praedicatores per prophetas." *In Ser. I in Dom. VII Post Pent.* (Raulx II, p. 340).
87. *Contra Impugnantes Dei Cultum et Religionem*, cap. 2.
88. "Et sic dicitur propheta omnis qui discernit doctorum scripturas, quia eodem spiritu interpretatae sunt quo editae sunt." *In I ad Cor.*, cap. 14, lect. 1.
89. "Sed potest quaeri, de quibus prophetis, quia lex et propheta usque ad Joannem; unde in tempore illo non erant prophetae de Christo, quia in ipso finiuntur. Ideo dicendum quod prophetae sunt doctores in Ecclesia et praelati." *In Matt.*, cap. 7.
90. "ad presbyterum pertinet interpretari et exhortari, quod est quasi prophetare." *In Sent.* IV, dist. v, q. 2, art. 1, qa. 2, ad 2.
91. "Le magistère de l'Eglise, c'est le prolongement de la mission prophétique de Jésus-Christ." Mura, *op. cit.*, ii, p. 385.
92. "Est enim praedicare quoddam prophetare, vel prophetias exponere." *In Lc.* ix, 2, (xxii, 605).
93. Journet, C., *L'Eglise du Verbe Incarné*, I, pp. 150 f.
94. "Unde aliquis praedicans falsam doctrinam non potest facere miracula, licet aliquis habens malam vitam posset." *In II ad Thess.*, cap. 2, lect. 2. (Cf. also: *Q. Quodl.* II, art. 6, ad 4.)
95. *Q. Quodl.* II, art. 6, ad 4.
96. "Quandoque vero signum hujus missionis est operatio miraculi." *In Rom.*, cap. 10, lect. 2.
97. "Sed si quaeras, quare modo praedicatoribus non detur ista potestas, respondit Augustinus, quia in promptu est maximum miraculum, scilicet, quod totus mundus conversus est. Aut ergo facta sunt miracula, et sic habeo propositum; si non, hoc est maximum: quia per duodecim vilissimos homines piscatores totus mundus conversus est." *In Matt.*, cap. 10.
98. "Et quia propter auctoritatem praedicationis concesserat potestatem curationis . . . Unde signum missionis spiritualis praedicationis ad praedicandum est sanatio audientium a morbis vitiorum." (*Opera Omnia*, Quaracchi, 1883 ff., *In Lc.* ix, 1-2, vii, p. 217. Hereafter cited by vol. number and page.)

99. Journet says: "Le pouvoir de faire des miracles . . . pas plus que le don de prophétie, ne cessara jamais dans l'Eglise de Dieu; mais il fut alors donné comme à profusion. Pourquoi? Le commentaire de saint Grégoire le Grand sur les mots de saint Marc le dit admirablement: 'Serait-ce donc, mes frères, que vous qui ne faites point tous ces miracles, vous n'avez aucunement cru? Mais non, c'est au début de l'Eglise qu'ils furent nécessaires. Pour que la foi pût grandir, elle eut besoin de miracles. Quand nous transplantons des arbustes, nous leur donnons de l'eau jusqu'à ce qu'ils nous paraissent avoir pris vigueur dans la terre; et lorsqu'ils se sont enracinés, nous cessons de les arroser. D'où le mot de Paul (I Cor., xiv, 22): Les langues sont un signe non pour les croyants, mais pour les incroyants,'" *op. cit.*, p. 162.
100. II-II, q. 181, art. 3.
101. II-II, q. 188, art. 5.
102. II-II, q. 188, art. 6.
103. III, q. 40, art. 1, ad 2.
104. II-II, q. 188, art. 2.
105. "Nec tamen verum est quod docere sit actus prudentiae; imo est potius actus charitatis vel misericordiae, secundum quod ex tali habitu inclinamur ad hujusmodi actus exercitium; vel etiam sapientiae, ut dirigentis." Suppl. q. 96, art. 11, ad 1. (Cf. also *Contra Impugnantes Dei Cultum et Religionem*, cap. 2).
106. II-II, q. 30, art. 4.
107. "Le kérygme est la proclamation publique et solennelle du salut par le Christ, proclamation faite au nom de Dieu (sinon par Dieu lui-même), aux non-chrétiens, et accompagnée de signes et de puissance qui engendrent dans les âmes bien disposés la foi, la conversion, le retour à Dieu." Rétif, A., in *Nouvelle revue théologique*, 71 (1949), p. 913.
108. "Sciendum est quod cum praedicatio publice fieri debeat et est quasi publicum officium, non omnibus licet, sed his demum quibus jure canonum hoc permittitur . . . Praedicatio vero est verbi Dei publica annuntiatio jubens honesta, prohibens illicita . . . Praedicatio est quoddam instrumentum quo ecclesia Dei fabricata est," from MS. in B.N. lat. 455, quoted by Leclercq, *loc. cit.*, p. 113.
109. McVann, J., *op. cit.*, p. 3.
110. *Ibid.*, p. 1.

NOTES TO CHAPTER II

1. I-II, q. 1, art. 2.
2. Hefele-Leclercq, *Histoire des Councils*, T. V., p. 1340.
3. Quoted by Père M. S. Gillet, op, Master General of the Order of Preachers, in his Encyclical letter on Dominican Preaching, Official English translation, p. 10.
4. "quando scilicet principaliter quaerit Dei honorem et animarum salutem." St. Bonaventure, in Lucam, ix, 1, 2; vii, p. 217.
5. "propter hominem salutem et Dei gloriam." *Comm. in Rom.*, cap. 10, lect. 2.
6. "non est intentionis meae homines convertere, ut placeam hominibus tantum, sed propter honorem Dei." *Comm. in Gal.*, cap. 1, lect. 2.
7. "Mulus non vult mingere nisi in aqua, sic multi praedicare nisi est doctrina." In Psal. xcv, 3, (T. xvi, p. 558).
8. II-II, q. 2, art. 6.
9. "Unde explicatio eorum quae sunt de necessitate salutis vel divinitus homini provideretur per praedicatorum fidei . . . vel per revelationem." In *Sent.*, Lib. III, dist. xxv, q. 2, art. 1, qa. 1, ad 1.
10. "Hoc ergo regnum Dei misit eos praedicare, quia hoc sic appropinquavit per regem Christum hominibus . . . et praedicatio istius regni, finis est legationis Apostolorum." In Lucam ix, 2.
11. ". . . exprimit finis praedicationis, qui est malorum compunctio, et commotio ad poenitentiam." In Psal. xcv, 9.
12. ". . . de fructu consequente ex praedicatione, et tanguunter quinque fructus. Primus peccati confessio. Secundus sequens ex hoc, interior pulchritudo et vera. Tertius, sancta conversatio, quartus operum magnitudo. Quintus desiderium et affectio ad aeterna et ipsorum contemplatio." In Psal. xcv, 6.
13. "Quia verba Dei sunt audienda, quia sunt utilia. Primo ad intellectus illustrationem . . . Secundo ad affectus dulcedinem . . . Tertio ad amoris accensionem . . . Quarto ad operis recititudinem . . . Quinto ad gloriae adeptionem . . . Sexto ad aliorum instructionem." In *Isaias*, cap. 49.
14. Garrigou-Lagrange, *De Revelatione*, 3rd ed., Paris, 1926, p. 487, (paraphrasing II-II, 177, 1).
15. III, q. 3, art. 8.
16. *Ibid.*
17. III, q. 84, art. 7, ad 1.
18. Rom. 10, 14.
19. "Indiget autem divino auxilio non solum quantum ad exteriorem moventia, prout scilicet ex divina providentia procurantur homini

occasiones salutis, puta praedicationes . . . sed etiam quantum ad interiorum motum, prout Deus cor hominis interius movet ad bonum." Q. 1, art. 7.

20. I, q. 111, art. 1, ad 1.

21. ". . . ad fidem duo requiruntur: quorum unum est cordis inclinatio ad credendum, et hoc non est ex auditu, sed ex dono gratiae; aliud autem est determinatio de credibili, et istud est ex auditu." *In Rom.*, cap. 10, lect. 2.

22. "Licet namque non posset esse quod quis credat nisi audiant a praedicante, non tamen quicumque audit a praedicante credit, . . . 'Sed non omnes obediunt evangelio.' Hoc autem dicit ideo, ut ostendatur quod verbum exterius loquentis non est causa sufficiens fidei, nisi cor hominis attrahatur interius virtute Dei loquentis . . . et sic quod homines credunt, non est attribuendum praedicatoris industriae." *Ibid.* Cf. etiam cap. 15, lect. 2.

23. ". . . auditus non est causa sufficiens fidei; quod patet ex hoc quod multi audiunt qui non credunt: sed causa fidei est ille qui facit credentem assentire his quae dicuntur. Non autem ad assentiendum cogitur aliqua necessitate rationis, sed voluntate; et ideo homo exterius annuntians non causat fidem, sed Deus, qui solam voluntatem potest mutare. Causat autem fidem in credente inclinando voluntatem, et illustrando intellectum fidei, ut non repugnet his quae a praedicatore proponuntur; praedicator autem se habet sicut disponens exterius ad fidem." *De Veritate*, q. 27, art. 3, ad 12. Cf. etiam II-II, q. 6, art. 1.

24. Introducitur quidem fides per verbum hominis . . . Innititur autem fides non verbo hominis, sed ipsi Deo." *In Joan.*, cap. 5, lect. 4.

25. ". . . impetu praedicationis reges et philosophos convertit." *In Matt.*, cap. 1.

26. ". . . frustra laborat praedictio exterius, nisi adsit interius gratia Redemptoris." *Ibid.*, cap. 4.

27. "Deus nobis per praedicatores loquitur." *De Veritate*, q. 18, art. 3.

28. "Ad hoc sumus missi, ut faciamus homines fidei obedire. In his obedientia locum habet quae voluntarie facere possumus, his autem quae sunt fidei voluntate consentimus, non ex rationis necessitate cum sint supra rationem. Nullus enim credit nisi volens." *In Rom.*, cap. 1, lect. 4.

29. "Efficiacia praedicationis sit omnibus Apostolis ex uno, i.e., a gratia Dei." *In I ad Cor.*, cap. 15, lect. 1.

30. ". . . si aliquis in barbaris natus nationibus, quod in se est faciat, Deus sibi revelabit illud quod est necessarium ad salutem, vel inspirando, vel doctorem mittendo." *In Sent.*, Lib. II, dist. xxviii, q. 1; art. 4, ad 4.

31. II-II, q. 6, art. 1.

32. "Et non solum corporalia miracula per Christum facta sunt, sed etiam spiritualia, quae sunt multo maiora: scilicet quod . . . mentes

instruerentur subito in scientia divinatorum; et linguae simplicium redderentur disertae, ad divinam veritatem hominibus proponendam." *Cont. Gent.*, Lib. IV, cap. 55.

33. "hoc est maximum omnium miraculorum, quod per quosdam paucos conversi sunt ad fidem infinita multitudo hominum; per pauperes praedicantis paupertatem, divites; per idiotas praedicantes eas quae rationem excedunt, conversi sunt sapientes et philosophi." *In I ad Cor.*, cap. 15, lect. 1.
34. I Cor., 3, 6.
35. "... sine operibus nihil sufficit, nec etiam auditus verbi Dei; quia auditus ordinatur ad fidem . . . auditus enim non sufficit." *In Matt.*, cap. 7.
36. "cor hominis movetur a Deo ad assentiendum his quae sunt fidei vel virtutis." *In Rom.*, cap. 8, lect. 6.
37. "Posita doctrina, ostendit quod oporteat eam observare, quia nihil aliud sufficit ad salutem." *In Matt.*, cap. 7.
38. I-II, q. 20, art. 5, ad 2.
39. "Quidam autem audit ut faciat, et diligat; et hic aedificat super petram, quia super firmum et stabile." *In Matt.*, cap. 7.
40. "omnis praedicatio ad duo debet ordinari; scilicet ad ostendendam Dei magnificentiam, sicut quando praedicat fidem, vel ad annuntiandum beneficia Dei, ut accendatur caritas in eorum cordibus." *In Psal. xlvii.*
41. "Sed numquam quilibet tenetur ad perfectionem? Non, sed intentio praedicatoris ad hoc debet esse." *In Col.*, cap. 1, lect. 6.
42. Cf. Note 12 above.
43. From unpublished MS. by the Reverend Doctor William A. Hinnebusch, op., of Providence College.
44. Cf. e.g. Scheeben, H.C., *Der Heilige Dominikus*, Freiburg im Breisgau, 1927, pp. 140 ff.
45. Zawart, Anscar, omcap, "The History of Franciscan Preaching and of Franciscan Preachers (1209-1927)," in *IXth Annual Report of Franciscan Educational Conference*, 1927, p. 245.
46. "... quod fit per praedicationem in auditore, et quod debet praedicator intendere, est quod resurgat a vitiis ad virtutes." *In Matt.*, cap. 1.
47. "... verbum Dei dicitur ignis, quia illuminat . . . Quia inflammatur . . . Quia intima penetrat . . . Quia liquefacit . . . Quia consumit inobedientes" *In Jeremiam*, cap. 5.
48. "... Veniente luce diei, aegritudines alleviantur, homines a somno excitantur, aves garriunt, bestiae ad latibula sua fugiunt; sic luce Apostolorum mundus est aedificatus exemplis, inflamatus doctrinis, foecundatus bonis operibus, alleviatus peccatis, excitatus a negligentibus, animatus ad contemplationem caelestium, ereptus de potestate daemonum." *In Matt.*, cap. 5.
49. "Ut faciam aliquem fructum in vobis per meam praedicationem." *In Rom.*, cap. 1, lect. 5.

50. "Deus per gratiam tangit cor, ut convertatur ad ipsum, et sic vocavit a mala via in bonam, et hoc per gratiam suam non nostris meritis." *In Gal.*, cap. 1, lect. 4.
51. "Est quaedam vocatio temporalis ad gratiam, cui respondet et electio temporalis et aeterna. Haec autem vocatio est vel interior per infusionem gratiae, vel exterior per vocem praedicatoris." *In Sent.*, Lib. I, dist. xli, q. 1, art. 2, ad 3.
52. "Quaedam exterior, ut quae fit per praedicatorem et haec non est justificatio, sed disponit ad eam." *In Sent.*, Lib. IV, dist. xvii, q. 1, art. 1, qa. 2.
53. "... nulla creatura potest creare gratiam effective." *De Ver.*, q. 27, art. 3.
54. "Per gratias gratis datas homo non potest producere gratiam sanctificantem in altero, sed solum ei praebere quaedam dispositiva seu praeparatoria ad justificationem, scilicet, per praedicationem externam." Garrigou-Lagrange, *De Gratia*, p. 131.
55. "Est autem finis praedicatoris in ipso, et finis ejusdem in altero." *In Lucam*, cap. ix, v 6.
56. "... movet ad annuntiandum et praedicandum, primo instinctus fidei, ... secundo stimulus zeli, ... tertio magnitudo praemii." *In Isaias*, cap. 41.
57. "Tria autem sunt evidentialia signa, quod praedicator a Domino mittatur ad Evangelium praedicandum. ... Secundum est zela animarum in persona quae mittitur." *In Luc.*, ix, 1, 2 (vii., p. 217)
58. "Officium boni pastoris est caritas ... bonus pastor quaerit utilitatem gregis." *In Joan.*, cap. 10, lect. 3.
59. "... de bono pastore dicitur quod oves sunt suae, non solum commissione, sed etiam amore et sollicitudine." *Ibid.*
60. "Bonum pastor qui diligit gregem, animam suam dat pro eo; i.e., exponit se periculo vitae corporalis." *Ibid.*
61. "... sicut artifex, quando videt praeparatam materiam, delectatur operari, ita sacerdos delectatur praedicare, quando populum videt congregatum." *In Matt.*, cap. 5.
62. "... ita praedicator videns aulas plenas desiderantium audire incitatur ad praedicandum." *In Matt.*, 5. 1.
63. "Et propter gaudium vitae aeternae quod inde expecto, quod est fructus ministerii ejus." *In Col.*, cap. 1, lect. 6.
64. "... quando praedicando de contingentibus nihil omittit, mercede digna non fraudatur." *In Lucam* ix, 6.
"Ista ergo est finis et fructus in altero, quem non semper consequitur qui a Domino missus praedicat." *Ibid.*
65. *Ibid.*, viii, 1.
66. "Doctoribus debetur praemium excellens, sicut et virginibus, scilicet, aureola." *Contra Impugnantes Dei Cultum et Religionem*, cap. 2.
67. "... aureola est praemium accidentale." *In Sent.*, Lib. IV, dist. xxxiii, q. 3, art. 3, ad 3.

68. "... conversione fidelium debetur aureola, praesupposito merito essentialis praemii in eo qui praedicavit." *Quodl.* Q. 5, art. 24, ad 1.
69. "sicut per martyrium et virginitatem aliquis perfectissimam victoriam obtinet de carne et mundo, ita etiam perfectissima victoria contra diabolum obtinetur, quando aliquis non solum diabolo impugnantem non cedit, sed etiam expellit eum non solum a se, sed etiam ab aliis. Hoc autem fit per praedicationem et doctrinam. Et ideo praedicationi et doctrinae aureola debetur, sicut et virginitati et martyrio." *Suppl.*, q. 96, art. 7. Cf. etiam: *In Sent.*, Lib. IV, dist. xlix, q. 5, art. 5, qa. 1; *In Phil.*, cap. 4, lect. 1.
70. "Potissimus enim actus potentiae rationalis est veritatem fidei etiam in aliis diffundere; et huic actui debetur doctorum aureola." *Suppl.*, q. 96, art. 11.
71. "Praelatis autem non debetur, quamvis habeant officium praedicandi, nisi actu praedicent, quia corona non debetur habitui, sed pugnae actuali." *Suppl.*, q. 96, art. 7.
72. "Nec est dicendum, ut quidam dicunt, quod debeatur tantum praelatis, quibus competit ex officio praedicare et docere, sed quibuscumque qui licite hunc actum exercent." *Ibid.*; Cf. etiam: *In Sent.*, Lib. IV, dist. xlix, q. 5, art. 3, qa. 3.
73. "... praedicatorum fidei, quibus ex praedicatione tam altae sapientiae gloria magna debetur, et apud Deum, et apud homines." *In I ad Cor.*, cap. 2, lect. 1.
74. "... gloria nostra est conversio vestra . . . quia gloria nostra est ostendere et praedicare verbum Dei." *In II ad Cor.*, cap. 1, lect. 5.
75. *In Lucam* xix, 17. (VII, p. 482.)
76. Cf. *In Rom.*, cap. 15, lect. 2; I-II, q. 20, art. 5, ad 2.
77. "Ista ergo est finis et fructus in altero, quem non semper consequitur qui a Domino missus praedicat. Sed tamen non propter hoc laborem emittit, quia etiamsi nullum curet, quando praedicando de contingentibus nihil omittit, mercede digna non fraudatur." *In Lucam* ix, 6.
78. Cf. *In Rom.*, cap. 10, lect. 3.
79. "... id quod est in se bonum, non potest alicui stultum videri, nisi propter defectum sapientiae . . . Haec est causa quare verbum crucis quod est salutaris credentibus, quibusdam videtur stultitia, quia sunt ipso sapientia privati." *In I ad Cor.*, cap. 1, lect. 3.
80. "Quicumque ergo est ex Deo, inquantum huiusmodi, similitudinem habet horum quae sunt Dei, et eis inhaeret . . . Praecipue autem verbum Dei libenter audire debet ab his qui ex Deo sunt, cum ipsum sit semen per quod in filios Dei generamur . . . causa incredulitatis vestrae est malitia vestra." *In Joan.*, cap. 8, lect. 7.
81. "... impetu praedicationis movetur habens pacem conscientiae ad dilatandum nomen Christi." *In Matt.*, cap. 1.
82. "Difficile est omnino ignaros ad fidem convertere . . . (However, not so difficult as to preach to those who have been wrongly in-

structed) . . . Ea intentione Apostolus voluit praedicare illis, qui nomen Christi non audierant, ne si praeventi essent a doctrine pseudoapostolorum, difficilior esset eos ad veritatem reducere." *In Rom.*, cap. 15, lect. 2.

83. ". . . auditorum perversitas in audiendo, ut utilia nolint audire, sed curiosa."; "In auribus vero, qui semper audire vult nova, inaudita, et curiosa, et quandoque noxia. Athenienses ad nihil aliud vacabant, nisi aut discere, aut audire aliquid novi." *In II ad Tim.*, cap. 4, lect. 1.
84. "diabolus tentans . . . haereticus mactans . . . tyrannus saeviens." *Ibid.*, cap. 10, lect. 3.
85. ". . . vel a diabolo qui nititur impedire praedicationem, ex qua provenit salus hominum." *In Rom.*, cap. 1, lect. 5.
86. III, q. 42, art. 2.
87. ". . . tunc debet cedere praedicator et fugere ad alia loca secundum mandatum Domini . . ." *Quodl.*, q. 12, art. 28.
88. "praedicat ex necessitate officii." *Ibid.*
89. "hoc est in praecepto in tali casu." *Ibid.*
90. I Tim., vi., 10; cf. II-II, q. 119, art. 2, ad 1.
91. "Et quia sciebat, quod pseudo praedicabant, ut acciperent, et per consequens, quod non praedicarent si deficeret eis lucrum." *In II ad Cor.*, cap. 11, lect. 3.
92. Cf. *In Luc.* iv, 43.
93. *In Luc.*, ix, 3. (VII, p. 218.)
94. "Quod hodie hoc sit verum patet quia in reditu fratrum de via frequentius quaeritur a prelatiis . . . gratius a praedicatoribus recitatur de procuratis quam de confessionibus auditis . . ." W. A. Hinnebusch, op., *The Early English Friars Preachers*, Rome (1951), p. 292 n.
95. Hefele-Leclercq, op. cit., Tome V, pp. 1309 and 1529.
96. "ut pecunia sit pretium praedicationis . . . nullo modo licet." *Dist.* xxv, q. 3 art. 2, qa. 2 ad 4.
97. *In I ad Cor.*, cap. 9, lect. 2.
98. ". . . habere oculum ad terrena contingit dupliciter. Uno modo sicut ad mercedem vel praemium; et sic praedicatori non licet habere oculum ad terrena, quia sic faceret Evangelium venale. Alio modo sicut ad stipendia pro necessitate sustentationis vitae; et sic licet habere praedicatori oculum ad terrena." *Quodl.*, q. 2, art. 12. Cf. *In I ad Cor.*, cap. 9, lect. 1; S. Bonaventura in *Luc.*, viii, 3.
99. "Non est de ratione mercedis quod sit intentionis finis, quia plerumque aliquis mercedem ex opere non quaerit, cui merces datur." *In Sent.*, Lib. III, dist. xxix, art. 4.
100. Potest praedicator accipere stipendium, sed non debet praedicare propter illud, sed propter salutem populi." *In Luc.*, viii, 39.
101. II-II, q. 100, art. 3, ad 2.
102. Cf. II-II, q. 188, art. 4, ad 4.

103. "Homini laboranti in officio praedicationis et regiminis non prohibeas quin vivat de illo officio." *In I ad Tm.*, cap. 5, lect. 3.
104. *Quodl.*, q. 2, art. 8.
105. "Majus est dare spiritualia quam accipere temporalia; ergo si Apostolus dat spiritualia, licet ei accipere temporalia." *In I ad Cor.*, cap. 9, lect. 2.
106. "stipendia debentur praedicatoribus ad sustentationem victus, ne cogantur relinquere verbum Dei, et circa procuranda sibi necessaria occupari; non autem debentur eis quasi pretium praedicationibus." *In Sent.*, Lib. IV, dist. xxv, q. 3, art. 2, qa. 2, ad 5.
107. "... opus spirituale quod in bonum commune redundat, est opus praedicationis, quo fructus animarum in populo procreatur; et ideo, ut dicitur I Cor., ix, 14, 'Dominus ordinavit his qui Evangelium annuntiant, de Evangelio vivere.' Nec debet hoc referri tantum ad illos qui habent auctoritatem praedicandi, sicut sunt praelati, sed etiam ad eos qui qualitercumque licite praedicant ex commissione praelatorum; quia stipendia non debentur potestati, sed operi et labori . . . Nec tantum illi qui praedicant, possunt de Evangelio vivere, sed etiam illi qui eis ministrant ad hoc officium cooperantes." *Quodl.*, q. 7, art. 18.
108. "Prelates are competent to preach in virtue of their office, but religious may be competent to do so in virtue of delegation; and thus when they work in the field of the Lord, they may make their living thereby. . . . Those also who minister to the preachers may live on alms." II-II, q. 187, art. 4, ad 2.
109. I-II, q. 108, art. 2, ad 3.
110. II-II, q. 187, art. 5, ad 5.
111. II-II, q. 185, art. 6, ad 2.
112. "apud quos consuetum erat, ut doctores viverent de stipendiis eorum quos docebant." etc. *De Perfectione Vitae Spiritualis*, Cap. XVIII.
113. Cf. II-II, q. 100, art. 3, ad 3.
114. Cf. *Quodl.*, q. 12, art. 29.
115. "Videmus autem in corpore naturali quod natura, quando deficit virtus in uno membro, subministrat humores et virtutem accipiens ab aliis membris." *In II ad Cor.*, cap. 11, lect. 2.
116. Hefele-Leclercq, *op. cit.*, Tom. V, pp. 1381, 1382, 1549, 1653.
117. *Sermo I in Dominica VII post Pent.*; *In II ad Cor.*, cap. 4, lect. 1; *In Rom.*, cap. 10, lect. 2.
118. *Sermo I in Dominica VII post Pent.*
119. "... opera mortua per poenitentiam non reviviscunt. Sed opera istius doctoris propter inanem gloriam praedicatoris fuerant mortua, i.e. cum peccato facta. Ergo non reviviscunt per poenitentiam ad praemium consequendum." *Quodl.*, q. 5, art. 24 sc.
120. Cf. *In Phil.*, cap. 1, lect. 3; *Sermo II in Dominica VII post Pent.*

NOTES TO CHAPTER III

1. Cf. II-II, q. 181, art. 3.
2. Canon 1347, § 1.
3. Hefele-Leclercq, *op. cit.*, Tom. V, p. 1695.
4. "Inter cetera quae ad salutem spectant populi christiani, pabulum verbi Dei permaxime noscitur sibi esse necessarium, quia sicut corpus materiali, sic anima spirituali cibo nutritur, eo quod 'non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei.'" *Ibid.*, p. 1340.
5. "Verbum Dei est spirituale nutrimentum quo sustentatur anima, sicut corpus per cibum." *In I ad. Tim.*, cap. 4, lect. 2.
6. In Psalm., xxxix, 11.
7. "Fuerunt ad praedicandum missi, non rem parvam, sed magnam, scilicet regnum Dei, per quod potest intelligi doctrina veritatis . . . Omnibus his modis Apostoli sunt missi praedicare regnum Dei, scilicet, veram doctrinam, divinam gratiam et aeternam gloriam." *In Lc. ix, 1, 2. (VII. p. 217.)*
8. "(Bernardus) commendatur hic ab humilitate praedicationis. Praedicat autem tria principaliter, de Deo, de moribus et virtutibus, et de dulcedine contemplationis et devotionis." *Sermo in festo Sti. Bernardi.*
9. I Cor. ii, 2.
10. "Revelare et manifestare secreta Dei, quae sunt magna et occulta, puta, de magnitudine Christi, et de salute fidelium facta per eum. De his autem duobus est totum evangelium." *In Eph.*, cap. 3, lect. 2.
11. ". . . officium apostolicum est praedicare veritatem; . . . dicto nostra debent reputari vera, et vera sunt, quia praedicavimus Christum in quo non fuit aliqua falsitas." *In II ad Cor.*, cap. 1, lect. 5.
12. In Lc. viii, 1; ix, 12.
13. "In praedicatione duo sunt, scilicet denunciatio veritatis, et instructio ad mores. Et haec duo debet praedicator facere." *In II ad Tim.*, cap. 4, lect. 1.
14. III, q. 42, art. 2, ad 1.
15. "Ecce seminantis materia. Non enim praedicationis materia est nisi semen quod fructum potest facere; non cicuta, quae inducit insaniam; vel urtica, quae excitat libidinis pruritum; sed semen faciens fructum, in quo effectiva causa est fructus nativitatis divinae." *In Luc.*, viii, 5.
16. "Qui falsa loquitur, libenter dicit ea quae placent." *Sermo I in Dominica VII post Pent.*, Raulx, Vol. II, p. 341.

17. In Psalm., xxviii, 3.
18. In Psalm., xci, 16.
19. "Primum praedicabile, est: 'Poenitentiam agite.'" In Matt., iv, 17.
20. "Deinde cum dicit: 'Ineptas, etc.,' ostendit quid vitandum sit, quia fabulae ineptae et inanes." In *I ad Tim.*, cap. 4, lect. 2.
21. "Nec aestimo hujusmodi frivola esse praedicanda, ubi tanta suppetit copia praedicandi ea quae sunt certissime veritatis . . . Et quia pro certo non habetur, non reputo hoc esse praedicandum . . . Non enim decet praedcatorem veritatis ad fabulas ignotas divertere." *Declaratio sex quaestionum ad lectorem bisuntinum*. Opus. xxiv, Mandonnet.
22. "Praedicare enim pertinet ad ea quae sunt supra naturam, quae noster intellectus non capit nisi per fidem." In Matt., xxviii, 20.
23. Cf. S. Albertus Magnus. In Mc., i, 14.
24. "Ut non nova de cordibus suis adinveniant, quia Dominus non creabit novos panes ad reficiendam turbam; sed sicut Dominus multiplicavit divina benedictione quinque panes hodeaceos, sic omnis abundantia verae doctrinae sumi debet ex fundamento sacrae Scripturae, multiplicanda per orationem, qua in caelum respicitur, et devotione, qua benedicatur, meditatione, qua frangitur, et praedicatione, qua distribuitur, et explicatur." In Lc., ix, 17; (VII, p. 224).
25. "Praedicaverunt missi, 'et apparuerunt' per eos fontes aquarum, doctrinae Scripturarum utriusque Testamenti." In Psalm., xvii.
26. "nihil aliud evangelizandum est, quam illud quod continentur in evangeliis, et in epistolis, et in sacra scriptura implicite vel explicite." In *Gal.*, cap. 1, lect. 2.
27. Cf. Chenu, M-D op. "'Authentica' et 'magistralia.' Deux lieux théologiques aux XII-XIII siècles," in *Divus Thomas Piac*, 28 (1925), pp. 257-285. (Also White, V. op., "St. Thomas' Conception of Revelation," in *Dominican Studies* 1 (1948), pp. 3-34, and Geenan, G. op., "The Place of Tradition in the Theology of St. Thomas," in *The Thomist*, XV (1952), pp. 110-135.
28. "Quidquid continetur in eis implicite, quod facit ad doctrinam ejus, et ad fidem Christi, evangelizari et doceri potest." In *Gal.*, cap. 1, lect. 2.
29. In Lc. v, 2.
30. However, this process has become too difficult for some of the learned men of our time who have decided that it is necessary to write a new theology which will be better adapted to the art of preaching than the theology we have got. It seems that these men are of the opinion that theology is a mental gymnastic similar to a cross word puzzle and can be arbitrarily cast in any way one would wish. That the difficulty is largely fictitious has apparently come to be understood by some of the proponents of this movement. One of them told me (before "Humani Generis") that he and some of his colleagues now prefer "to forget about the whole thing." It would be out of place here to discuss this

controversy, for it has no place in the treatment of St. Thomas' doctrine about preaching. It is enough to say that for St. Thomas what is implicitly contained in the Scriptures is material for the preacher. This can only be, however, if the preacher makes use of theology, which is the process of making explicit what is implicit in the Scriptures. Kappler's book, cited in the bibliography, is a good critical study of the theological movement above referred to. In the *Bulletin Thomiste*, VI (1940-42), there is an excellent survey of the literature of this movement by A. F. Utz, op., pp. 355-382.

31. II-II, q. 185, art. 6, ad 2.

32. ". . . quando aliquis non principaliter eis intendit, sed eis utitur in obsequium sacrae Scripturae, cui principaliter inhaeret ut sic omnia alia in obsequium ejus assumat." *Contra Impugnantes Dei Cultum et Religionem* (Ed. Rom., Opus. xix) cap. 12.

33. In Lc. v, 4.

34. *The Early Dominicans, Studies in Thirteenth Century Dominican History*, Cambridge, 1937, p. 57.

35. Ut tamen totum quod est fidei, non humanae potentiae, aut sapientiae tribueretur, sed Deo, voluit Deus ut primitive Apostolorum praedicatio esset in infirmitate, et simplicitate, cum tamen potentia et saecularis sapientia postea superveniens ostenderit per victoriam fidei mundum esse Deo subjectum et quantum ad potentiam et quantum ad sapientiam." *In Librum Boetii de Trinitate*, q. II, art. 3.

36. ". . . non prius philosophi et rhetores sunt electi ad praedicandum, sed plebii et piscatores, qui postmodum philosophos et oratores converterunt, ut scilicet, fides nostra non consistat in sapientia hominum." *Contra Impugnantes Dei Cultum et Religionem*. Cap. 12.

37. "Docere in sapientia verbi non est modus conveniens fidei Christianae; hoc est ergo quod dicit, 'ut non evacuatur crux Christi', id est, ne si in sapientia verbi praedicare voluero, tollatur fides de virtute crucis Christi." *In I ad Cor.*, cap. 1, lect. 3.

38. Dixi quod misit me Christus evangelizare, non tamen ita quod ego in sapientia verbi evangelizem, id est, in sapientia mundana, quae verbosos facit, inquantum per eam multis vanis rationibus homines utuntur." *Ibid.*

39. "Ideo dixi quod si per sapientiam verbi doctrina fidei proponeretur, evacuetur crux Christi. *Verbum enim crucis*, i.e., annuntiatio crucis Christi, *stultitia est*, i.e., stultum aliquid videtur, *pereuntibus quidem*, i.e., infidelibus qui se secundum mundum existimant *sapientes*, eo quod praedicatio crucis Christi aliquid continet, quod secundum humanam sapientiam impossibile videtur, puta quod Deus moriatur . . . Continet etiam quaedam quae prudentiae hujus mundi contraria videntur, puta quod aliquis non refugiat confusiones, cum possit." *Ibid.*

40. "commendabile est quod aliquis eloquentiam et sapientiam saecularem ad obsequium divinae sapientiae trahat." *Contra Impugnantes Dei Cultum et Religionem*, cap. 12.
41. "artem praedicationis: ut illa reficiatur studiis Scripturarum, et promotione litteratorum virorum." In Mt., iv, 22.
42. ". . . ideo quando aliquid adjungitur sacrae Scripturae de sapientia saeculari, quod cedit in fidei veritatem, vinum sacrae Scripturae non est mixtum, sed purum remanet. Tunc autem mixtum fit, quando aliquid adjungitur quod corrumpit sacrae Scripturae veritatem." *Contra Impugnantes Dei Cultum et Religionem*, cap. 12.
43. "Et vere quia lumen habere debet theologicum totum mundum irradians tanquam solem, lumen etiam ethicam, noctis depellens ignavias, habet tanquam lunam, lumen etiam phisicam diversorum scitorum luminibus congregatam tanquam stellas." Hinnebusch, *op. cit.*, p. 294 n.
44. "Quandoque facilius et efficacius instruuntur, vel convincuntur adversarii, utitur aliquis sapientia saeculari." *Contra Impugnantes Dei Cultum et Religionem*, cap. 12.
45. "'ut nescias quod in illis primum admirari debeas, eruditionem saeculi, an scientiam Scripturarum.'" *Ibid.*
46. Q. 2, art. 3.
47. "Dicendum est ergo quod aliud est docere in sapientia verbi quocumque modo intelligatur, et aliud uti sapientia verbi in docendo. Ille in sapientia verbi docet qui sapientiam verbi accipit pro principali radice suae doctrinae, ita scilicet quod ea solum approbet, quae verbi sapientiam continent: reprobet autem ea quae sapientiam verbi non habent, et hoc fidei est corruptivum: utitur autem sapientia verbi, qui suppositis verae fidei fundamentis, si qua vera in doctrinis philosophorum inveniatur, in obsequium fidei assumit." In *I ad Cor.*, cap. 1, lect. 3. (All of lections 3 and 4 are worth reading on this subject.)
48. "Reprehenditur quidem, quando aliquis ad jactantiam eis utitur, et quando eloquentiae et sapientiae saeculari principaliter studet." *Contra Impugnantes Dei Cultum et Religionem*, cap. 12.
49. "Sic igitur, in sacra doctrina, philosophia possumus tripliciter uti. Primo ad demonstrandum ea quae sunt praeambula fidei, quae necessaria sunt in fidei scientia, ut ea quae naturalibus rationibus de Deo probantur . . . Secundo ad notificandum per aliquas similitudines ea quae sunt fidei . . . ergo ad resistendum his quae contra fidem dicuntur sive ostendendo esse falsa, sive ostendendo non esse necessaria, tamen utentes philosophia in sacra Scriptura posunt dupliciter errare. Uno modo utendo his quae sunt contra fidem, quae non sunt philosophiae, sed potius error, vel abusus ejus, sicut Origines fecit. Alio modo, ut ea quae sunt fidei includantur sub metis philosophiae, ut si nihil aliquis credere velit, nisi quod per philosophiam haberi potest." In *Librum Boetii de Trinitate*, q. 2, art. 3.

50. "Multum autem nocet talis quae ad pietatis doctrinam non spectant, vel asserere vel negare quasi pertinentia ad sacram doctrinam." *Declaratio Quadraginta duo Quaestionum ad Magistrum Ordinis*. Prologus. (Mand. *Opuscula Omnia*, III, p. 196.)
51. "Inveniuntur aliqui qui student in philosophia, et dicunt aliqua quae non sunt vera secundum fidem; et cum dicitur eis quod hoc repugnat fidei, dicunt quod Philosophus dicit hoc, sed ipso non asseverunt; immo solum recitant verba Philosophi. Talis est falsus propheta, sive falsus doctor, quia idem est dubitationem movere et eam non solvere, quod eam concedere; qui intellectum non habet ita limpidum (ac doctor) bene decipitur; et ille qui dubitationem movit tenetur ad restitutionem, quia per eum ille cecidit in foveam." *In Sermo I in Dominica VII post Pent.* (Raulx, *op. cit.*, T. II, p. 343.)
52. *In I ad Cor.*, cap. 1, lect. 3.
53. "Si quis enim imperitus hujus artis adversus mathematicos scribat, aut expers philosophiae, contra Philosophos agat, quis etiam ridendus irridendo non rideat?" *Contra Impugnantes Dei Cultrum et Religionem*, cap. 11.
54. II-II, q. 30, art. 4.
55. "Secundo tangit praedicationis materiam, quae quidem est duplex. Praedicant enim ea quae sunt utilia ad vitam praesentem, quod designat cum dicit: 'Evangelizantium pacem', scilicet triplicem. Primo quidem annuntiant pacem quam Christus fecit inter homines et Deum. Secundo annuntiant pacem habendam cum omnibus hominibus. Tertio annuntiant ea per quae homo potest habere pacem in semetipso. Et sub his tribus continentur omnia quae in hac vita sunt utilia ad salutem, vel quantum ad Deum, vel quantum ad proximum, vel quantum ad semetipsum. Praedicant etiam ea quae speramus habere in alia vita. Et quantum ad hoc dicit: 'Evangelizantium bona.'" *In Rom.*, cap. 10, lect. 2.
56. Hefele-Leclercq, *op. cit.*, Tom. IV, p. 106.
57. Canon 1347 § 2.
58. III, q. 83, art. 4, ad 4.
59. "... si aliqua subtilia rudibus proponantur, ex quibus perfecte non apprehensis materiam sumunt errandi." *In Librum Boetii de Trinitate*, Q. 2, art. 4.
60. "... talibus non sunt imponenda gravia sed levia non multum a conversatione civili elongata: et tunc melius portant." *In Lc.*, v. 3.
61. "Simplices autem melius inducuntur repraesentationibus quam rationibus." *In I ad Tim.*, cap. 4, lect. 2.
62. "Duo ergo sunt in fabula, quod scilicet, contineat verum sensum, et repraesentet aliquid utile." *Ibid.*
63. "... ne incurrant notam levitatis, quae non convenit praedicatori," *In Matt.*, cap. 10.
64. S. Albertus Magnus. *In Mc.* x, 1.
65. *In Lc.*, v, 4 (xxii, p. 364).

66. "Ecce, seq. analogiam nomini intellectus, proprius doctrinae modus . . . oportet cum similitudinibus informari donec seipsum plenius adipiscatur, ex percepto intelligentiae separatae lumine". In Luc. VIII, 4 (xxii, p. 527).

NOTES TO CHAPTER IV

1. "modus docendi et doctrinae debet esse conveniens." *In I ad Cor.*, cap. 2, lect. 1.
2. "In doctrina autem vitatur malum quando verbum Domini debito modo proponitur." *In II ad Cor.*, Cap. 4, lect. 1.
3. Cf. III, q. 67, art. 2, ad 1.
4. Jn. iii, 8.
5. "ostendit debitum modum quo usus fuit in praedicando, dicens: Sermo meus fuit 'in ostentione spiritus et virtutis'." *In I ad Cor.*, cap. 2, lect. 1.
6. "Simplicitas doctrinae, quia non disputant, sed praedicant, contra illos qui non quaerunt nisi contendere disputando, numquam volunt praedicare. (II Tim. ii) Et ipsius veritas et auctoritas non probatur praedicatione, sed supponitur tanquam principium, et dictum a summo magistrorum." *In Psalm.*, xviii, 1-2.
7. Cf. Prologue to *Summa Theologiae*.
8. "... duo necessaria praedicatoribus, ut homines ad Christum adducant. Primum est disertitudo ordinatae locutionis." *In Joan.*, cap. 12, lect. 4.
9. "... Deus praecipit praedicare, tamen ordinate, et eo modo quo utile sit salutis animarum." *Q. Quodl.*, q. 12, art., 28, ad 1.
10. "Scribe in eo stylo hominus" (Is. viii, 1) hoc est, quod humanus possit accipere intellectus . . . Et ideo verbum Dei modo hominis doceri debet, et digito Dei cordibus inscribi." *In Mc. x*, 1 (xxi, p. 577).
11. "Dicit ergo 'Annuntiavi justitiam tuam in ecclesia magna' et hoc constanter, quia, 'labia mea non prohibebo.' Vel sic: Sic annuntiavi: sed si quid adversum in me insurgat, quid facturus es? 'Labia mea non prohibebo' (Act. iv, 29) 'Nunc, Domine, respice in minas eorum,' etc. Et ingressus Paulus synagogas eorum, annuntiabat cum fiducia. Sed nunquam sic agam cum simulatione, ut quaeram hominibus placere? Non, 'Domine, tu scisti,' cor meum, intentionem meam." *In Psalm.*, xxxix, 10.
12. "Forma praedicationis: dignitas iudicis, severitas, et aequitas." *In Psalm.*, xcv, 9 (xvi, p. 562).
13. "Sed quis modus? In omni patientia, ne iratus appareas, et ex ira instruas, sed tranquille." *In II ad Tim.*, cap. 4, lect. 1.
14. III, q. 42, art. 4.
15. III, q. 40, art. 1.
16. Mark iv, 21-22.
17. Matt, xiii, 13.
18. III, q. 42, art. 3.

19. Matt. x, 26-27.
20. John xviii, 20.
21. "Sed contra hoc videtur quod dicitur in Joann. xviii, 20: 'In occulto locutus sum nihil.' Sed hoc intelligendum est sic: Nihil locutus sum in occulto quod non possit dici in manifesto. Vel sic: 'Quod dico vobis in tenebris', i.e. inter Judaeos, qui tenebrae sunt." In *Joan.*, cap. 10.
22. "Quaedam autem sunt quae audita nulli nocent, sicut ea quae omnes scire tenentur: et talia non sunt occultanda, sed manifeste omnibus proponenda." In *Librum Boetii de Trinitate*, q. 2, art. 4.
23. II-II, q. 177, art. 2.
24. "Ces deux conditions sont à prendre en même temps. L'abbesse ou la prieure parlant, en effet, à leur monastère, par exemple au chapitre, *publiquement*; cependant elles ne prennent pas la parole *devant toute l'assemblée*, laïcs et clercs réunis, mais seulement devant une ou plusieurs personnes, devant un petit groupe déterminé." Synave-Benoit, *La Prophétie*, Paris, 1947, p. 266.
25. "in loco publico et solemni, non in angulis et foveis sicut haeretici faciunt." In Matt., iv, 23 (xx, p. 140).
26. "Iste non est sicut illi qui multa sciunt, et tamen abscondunt, et dicere nolunt." In Psalm., xxxix, 11.
27. "Dicit ergo 'Annuntiavi justitiam tuam in ecclesia magna', et hoc constanter, quia, 'labia mea non prohibebo.' Vel sic: Sic annuntiavi; sed si quid adversum in me insurgat, quid factururus es? 'Labia mea non prohibebo.' (Act. iv, 29): 'Nunc, Domine, respice in minas eorum, annuntiabat cum fiducia. Sed nunquam sic agam cum simulatione, ut quaeram hominibus placere? Non, 'Domine, tu scisti' cor meum, intentionem meam." In Psalm., xxxix, 10.
28. Cf. Introduction, n. 110.
29. "... ad diaconum pertinet praedicare Evangelium et in Ecclesia recitare...; sed ad presbyterum pertinet interpretari et exhortari." In *Sent.*, Lib. IV, dist. v, q. 2, art. 1, q. 2, ad 2.
30. III, q. 67, art. 1, ad 1.
31. III, q. 71, art. 4, ad 3.
32. "Dicendum est quod praedicator secundum veritatem, semper debet praedicare opportune, sed secundum existimationem falsam audientium, debet praedicare importune, quia praedicator veritatis semper est bonis opportunus, et malis importunus semper... Si homo enim vellet hanc servare opportunitatem, ut solum diceret his qui volunt audire, prodesset tantum justis, sed oportet quod aliquando etiam praedicet malis ut convertantur." In *II ad Tim.*, cap. 4, lect. 1.
33. II-II, q. 83, art. 14.
34. "Est autem triplex modus loquendi. Unus humilis, quem communiter loquimur; alius quando est coloratus; et alius quando est ornatus. Primus convenit docenti, secundus persuadenti; tertius delectanti: et quolibet istorum modorum loquebantur Apostoli." In Psalm., xviii.

35. II-II, q. 177, art. 1.
36. "praedicator ea debet dicere quae pertinent ad eos quibus praedicat, non autem quae pertinent ad alios." *In Rom.*, cap. 3, lect. 2.
37. "ex hoc inolevit consuetudo in Ecclesia, ut turbis praedicetur stando, religiosis vero et clericis sedendo. Cujus ratio est, quia cum praedicatio ad turbas sit quasi ad eas convertendas, fit per modum exhortationis; sed cum praedicatio ad clerum fit, quasi jam ad existentes in domo Dei, est ut quaedam commemoratio." *In Joann.*, cap. 7, lect. 5. (Cf. also *In Matt.*, cap. 5.)
38. "Apostolus vero, quia non quaerebat utilitatem propriam, sed solum dilatationem fidei Christi et profectum ejus, ita proponebat verbum fidei, ut omnes possent capere, conformans se conditioni audientum et capacitati." *In II, ad Cor.*, cap. 11, lect. 2.
39. *In Lc.* ix, 36.
40. *In Lc.* v, 3. (xxii, p. 361).
41. *In Lib. Boethii de Trinitate*, q. 2, art. 4.
42. *In I ad Tim.*, cap. 4, lect. 2.
43. ". . . quando aliquis prohibetur praedicare, vel prohibetur solum a tyranno, aut simul a tyranno et populo. Si primo modo, sic, cum de multitudine sint aliqui qui audire volunt, non est dimittenda praedicatio, quamvis sit sic moderanda quoad tempora et loca, ut ex timore ad tyrannum non impediatur: et quandoque etiam tunc liceret praedicare occulte per domos, sicut ab apostolis legitur factum. Si secundo modo, tunc debet cedere praedicator et fugere ad alia loca secundum mandatum Domini . . ." *Q. Quodl.*, q. 12, art. 28.
44. *I Cor.* ii, 1.
45. ". . . commendabile est quod aliquis eloquentiam et sapientiam saecularem ad obsequium divinae sapientiae trahat." *Contra Impugnantes Dei Cultum et Religionem*, cap. 12.
46. Canon 1347, q. 2.
47. "Supra ostendit Apostolus quod modus docendi, qui est in sapientia verbi, non convenit doctrinae Christianae, ratione materiae quae est crux Christi; . . . ratione doctorum, . . . Quia primi doctores fidei non fuerunt sapientes sapientia carnali." *In I ad Cor.*, cap. 1, lect. 4.
48. "non praetenderit . . . excellentiam eloquentiae . . . excludit indebitum modum praedicandi . . . id est, per rhetoricam, quae componit ad persuadendum . . . dicit non fuisse suae intentionis niti rhetoricis persuasionibus." *In I ad Cor.*, cap. 2, lect. 2.
49. "Vel sapientiam verbi nominat rhetoricam, quae docet ornate loqui, ex quo alliciuntur interdum homines ad assentiendum erroribus et falsitatibus." *In I ad Cor.*, cap. 1, lect. 3.
50. "Sed hoc sciendum est, quod pseudo quaerentes gloriam propriam et lucra sectantes, nitabantur attrahere populum per ornata et subtilia et exquisita verba, non attendentes nisi solum aures permulcere. Apostolus vero, quia non quaerebat utilitatem propriam, sed solum dilatationem fidei Christi et profectum ejus,

ita proponebat verbum fidei, ut omnes possent capere, conformans se conditioni audientium et capacitati." *In II ad Cor.*, cap. 11, lect. 2.

51. "... quia si adhuc intenderem placere hominibus, ut olim placui, non essem servus Christi. Cujus ratio est quia haec sunt contraria." *In Gal.*, cap. 1, lect. 2.
52. "... quando eloquentiae et sapientiae saeculari principaliter studet, homines non intendit inducere in admirationem eorum quae dicit, sed dicentis." *Contra Impugnantes Dei Cultum et Religionem*, cap. 12.
53. "L'art oratoire et la 'grâce du discours', qui sert à désigner par abrégé le 'discours de la sagesse' et le 'discours de la science', ont le même mode de procéder: instruire, plaire, toucher. Cependant leur point de départ et leur fin ne sont pas les mêmes: dans l'art oratoire, le point de départ, ce sont les règles de la rhétorique même, et la fin, c'est ou le gain, ou la gloire, ou la paix, ou la guerre, etc.; dans la grâce du discours, le point de départ est un mandat du Saint-Esprit, et la fin est l'édification des membres du Christ. De là vient que, si le prédicateur oublie son propre point de départ ou la fin pour laquelle il parle, et met tout son effort à obtenir de prendre la parole devant une grande foule, il pose un obstacle aux divines largesses qui ont pour objet un influx de grâces (cf. Cajetan, Comm.), *op. cit.*, p. 265.
54. "Nam cum per artem rhetorican et vera suadeantur et falsa, quis audeat dicere, adversus mendacium in defensoribus suis inermem debere consistere veritatem, ut videlicet illi qui res falsas persuadere conantur, noverint auditorem vel benevolum, vel intentum, vel docilem prooemio facere; isti autem non noverint? illi falsa breviter, aperte, verisimiliter; et isti vera sic narrent, ut audire taedeat, intelligere non pateat, credere postremo non libeat? illi fallacibus argumentis veritatem oppugnent, asserant falsitatem; isti nec vera defendere, nec falsa valeant refutare? illi animos audientium in errore moventes impellentesque dicendo terreant, contristent, exhilarant, exhortentur ardentem; isti pro veritate, lenti frigidique domitent? Quis ita desipiat, ut hoc sapiat? cum ergo sit in medio posita facultas eloquii, quae ad persuadenda seu prava seu recta valet plurimum; cur non bonorum studio comparatur, ut militet veritati, si eam mali ad obtinendas perversas vanasque causas in usus iniquitatis et erroris usurpant?" *De Doctrina Christiana*, Lib. IV, cap. 2. (Trans. of Gavigan in "The Fathers of the Church" Series is used.)
55. "... inventae potius quod ita se habeant, quam ut ita se haberent institutae." *Ibid.*, Lib. II, cap. 36.
56. "Dicendum est ergo quod aliud est docere in sapientia verbi quocumque modo intelligatur, et aliud uti sapientia verbi in docendo." *In I ad Cor.*, cap. 1, lect. 3.
57. "... non est intelligendum quin Apostolus eloquentia uteretur, sed quia non principale studium apponebat ad ornatum verborum,

ut rhetores faciunt, vel ad litteram impeditae linguae erat." *Contra Impugnantes Dei Cultum et Religionem*, cap. 12.

58. "Sunt viri Ecclesiastici qui divina eloquia non solum sapienter sed etiam suaviter tractaverunt." *In I ad Cor.*, cap. 1, lect. 3.
59. II-II, q. 177, art. 1, ad 1.
60. Matt., xvi, 17.

NOTES TO CHAPTER V

1. Session VII, canon 10.
2. Rom., x, 15.
3. Mk., xvi, 15.
4. *The Word of God and the Word of Man*, p. 114.
5. *Ibid.*, p. 103.
6. *Ibid.*, p. 125 f.
7. *Ibid.*, p. 105 f.
8. *Ibid.*, p. 112.
9. Père Jérôme Hamer, op, "La théologie et la prédication" in *Evangeliser*, jan., 1950, p. 377.
10. ". . . et praedicatis dabat formam evangelii boni nuntio, quae forma est gratia." In Mt., ix, 35 (xx, p. 436).
11. "Ecce auctoritas. Dominus enim misit eum ad praedicandum et aliter non praedicaret. Hoc igitur est verbum Domini, quod proponitur mittente Domino, penes quem est auctoritas missionis." In Lc., iii, 2 (xxii, p. 265).
12. "Missio autem confert auctoritatem. Et in hoc formam dat ne aliquis doceat nisi Spiritum habeat, et unctione doctus sit, et auctoritatem habeat missionis." In Lc., iv, 14-22 (xxii, p. 320).
13. "non enim licet alicui praedicare, nisi officium praelationis habeat, vel ex auctoritate alicujus praelationem habentis." In *Sent.*, Lib. IV, d. xix, q. 2, art. 2, q. 2, ad 4.
14. "Ea vero quae fidei sunt, praedicatores a semetipsis non habent, sed a Deo . . . Et ideo Apostolus subdit, 'Quomodo vero praedicabunt nisi mittantur?' quasi dicat, non digne." In *Rom.*, cap. 10, lect. 2.
15. "nullus, quantumcumque scientiae magnae, vel quantumcumque sanctitatis, nisi missus a Deo vel a praelato praedicare potest . . . nullum agens natum est agere nisi super debitam materiam; praedicatio autem et exhortatio et doctrina, si sit publica respiciens totam Ecclesiam, et cura publica Ecclesiae commissae est praelato . . . et ideo nullus debet aliquid exercere quod requirat auctoritatem publicam nisi praelati." Q. *Quodl.*, q. 12, art. 27.
16. III, q. 64, art. 1.
17. "Dicit autem: Evangelium meum, quamvis non possit dicere baptismum suum, et sit utriusque minister, quia in baptismo nihil operatur industria hominis, sed in Evangelio praedicando industria praedicatoris operatur." In *Rom.*, cap. 2, lect. 3.
18. "Timotheus enim constitutus erat in officio ministerii Christi, quia omnes habentes officium praedicandi et regendi constituuntur ministri Christi." In *I ad Tim.*, cap. 4, lect. 2.

19. "Deinde cum dicit: 'Secundum donum gratiae, etc.' tangit auxilium sibi praestitum ad ministeriorum executionem. Hujusmodi autem auxilium duplex fuit. Unum quidem ipsa facultas exequendi, aliud ipsa operatio, sive actualitas. Facultatem autem dat Deus infundendo virtutem et gratiam, per quas efficitur homo potens et aptus ad operandum; sed ipsam operationem confert inquantum operatur in nobis interius movendo et instigando ad bonum." *In Ephes.*, cap. 3, lect. 2.
20. Matt., xxviii, 19-20.
21. Mark, xvi, 20.
22. "Sed constat quod officium apostolicum est praedicare veritatem; non ergo movetur ad contrarium veritatis, quod est mentiri." *In II ad Cor.*, cap. 1, lect. 5.
23. ". . . non debent praedicare nisi missi: . . . illi missi a Domino, possunt alios mittere . . . Et ita ex commissione Episcoporum et presbyterorum, possunt etiam alii multi ad praedicta mitti, et tamen illi missi a Domino intelliguntur, qui per potestatem a Domino traditam mittuntur, et omnes illi sic missi a praelatis Ecclesiarum scilicet Episcopis vel presbyteris, inter opitulatores computantur, quia ipso majoribus opem ferunt . . . et tamen cum aliquis ex commissione Episcopi praedicat, vel confessiones audit, Episcopus hoc facere intelligitur." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
24. In Psalm., lxxvii, 18.
25. ". . . dicendum est quod sic erat sibi commissa praedicatio Gentilium, ut ad eam ex necessitate teneretur . . . , nec tamen erat ei prohibitum Judaeis praedicare, quamvis ad hoc non teneretur." *In Rom.*, cap. 11, lect. 2.
26. III, q. 42, art. 1 sc.
27. *Ibid.*, corp.
28. *Ibid.*, ad 1.
29. "'Et ego mitto vos' auctoritatem meo dando; ut qui vos audit, me audiat; et qui vos spernit, me spernat . . . Haec enim missione confert auctoritatem." *In Joan.*, xx, 21 (xxiv, p. 686).
30. "Praedicare et confessiones audire sunt jurisdictionis et ordinis simul." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
31. "Timeo ne pseudo qui venit ad vos non missus, sed ex se, sicut fur et latro." *In II ad Cor.*, cap. 11, lect. 2.
32. "Fidelis est Deus, i.e., servat promissa sua. Promiserat autem mittere ad vos praedicatores veritatis." *Ibid.*, cap. 1, lect. 5.
33. In Lc., v, 4. (xxii, p. 362).
34. McVann, *op. cit.*, p. 58.
35. In Lc., ix, 2. (xxii, p. 604).
36. "Misit enim illos ut in eis sua auctoritas honeraretur, ut sua voluntas per eos omnibus exponeretur, ut fides per eos praedicaretur, et ut omnes non credentes per eos de infidelitate convinceretur." *Ibid.*

37. "Quattuor sunt in jussione: modus praedicandi verbi, verbum praedicatum, auctoritas injungentis, et ipsius praedicationis sublimitas." In *Lc.*, iii, 2. (xxii, p. 264).
38. "Tangit hic tria: locum praedicationis, rem praedicatam, et finem." In *Lc.*, iii, 3. (xxii, p. 265).
39. "Quattuor mandat. Primo quo vadant; secundo, quid dicant; tertio, quid faciant; quarto, quo fine." In *Matt.*, cap. 10.
40. "... ordinate procedunt, non usurpantes sibi praedicationis officium." In *Rom.*, cap. 10, lect. 2.
41. "Et mittit eos, sicut ipse missus est, scilicet ad praedicandum." In *Matt.*, cap. 10.
42. "Apostolus autem idem est quod missus. Sunt enim a Christo missi, quasi ejus auctoritatem et vicem gerentes . . . id est, cum plenitudine auctoritatis." In *Rom.*, cap. 1, lect. 4.
43. "... per verbum praedicatorum, quod est 'verbum Christi'; vel quia est de Christo, vel quia a Christo habent quod mittantur." *Ibid.*, cap. 10, lect. 2.
44. "Per missionem datur auctoritas Joanni. Per Scripturam auctoritas confertur his quae dixit." In *Lc.*, iii, 2. (xxii, p. 263).
45. *Joan.*, v, 39.
46. "omnes qui habent officium docendi fidem sive ex dignitatis gradu sicut sacerdotes, sive ex revelatione sicut prophetae, sive ex ministerio sicut doctores et praedicatores." In *Sent.*, Lib. III, dist. xxv, q. 2, art. 1, q. 1, ad 1.
47. "'Aut quomodo credent ei quem non audierunt?' Ille enim homo credere dicitur quae sibi ab aliis dicuntur quae ipse non videt . . . Est autem duplex auditus: unus quidem interior, quo quis audit a Deo revelante; alius autem auditus est, quo aliquis audit ab homine exterius loquente . . . Primus autem auditus non communiter pertinet ad omnes, sed proprie pertinet ad gratiam prophetiae, quae est gratia gratis data distincte aliquibus, sed non omnibus . . . Sed quia nunc loquitur de eo quod indistincte ad omnes pertinere potest, . . . ideo relinquitur quod hoc sit intelligendum de secundo auditu. Et ideo subdit: 'Quomodo ergo audient sine praedicante?' Auditus enim exterior est passio quaedam audientis, quae absque actione loquentis esse non potest. Unde et Dominus mandavit discipulis: 'Euntes in mundum universum, praedicate evangelium omni creaturae.' (*Mt.*, ult.) Ea vero quae fidei sunt, praedicatores a semetipsis non habent, sed a Deo . . . Et ideo Apostolus subdit. 'Quomodo vero praedicabunt nisi mittantur?' quasi dicat, non digne. Mittuntur autem aliqui a Domino dupliciter. 'Uno modo immediate ab ipso Deo per inspirationem internam. Hujus autem missionis signum quandoque quidem est sacrae Scripturae auctoritas. (Unde Joannes Baptista: ' . . . sicut dixit Isaias') Quandoque autem signum hujus missionis est veritas eorum quae annuntiantur. Quandoque vero signum hujus missionis est operatio miraculi . . . Nec tamen ista duo ultima sufficienter demonstrant Dei missionem, praesertim cum aliquis annuntiat aliquid

contra fidem . . . Alio modo mittuntur aliqui a Deo mediante auctoritate praelatorum, qui gerunt vicem Dei." *In Rom.*, cap. 10, lect. 2.

48. "Tria autem sunt evidentia signa, quod praedicator a Domino mittatur ad Evangelium praedicandum. Primum est auctoritas mittentis, cuiusmodi est pontificis, et maxime pontificis ejus qui est loco Petri, immo loco Jesu Christi; unde qui ab eo mittitur a Christo mittitur." *In Lc.*, ix, 1-2. (VII, p. 217.)

A recent writer who has gathered the texts of St. Bonaventure which are concerned with preaching and attempted to form therefrom a theology of preaching, expresses Bonaventure's opinion concerning the apostolic mission thus: "Der Prediger muss von Gott selber 'eingesetzt' sein. Niemals wage er, von sich aus das Wort Gottes zu ergreifen. Nur dann, wenn er des Herrn Ruf horchend vernommen und 'gehorchend' aufgenommen hat, darf er der eigentliche Diener am göttlichen Worte sein. Der besondere Auftrag ist es, der ihn zum Gesandten Gottes macht und seinem Worte jenes Ansehen und jene verpflichtende Kraft verleiht, die der Predigt eigen sein muss; vom Herrn selber wird dem Berufenen Autorität geschenkt.

Bonaventura hat damit auf eine neue Voraussetzung hingewiesen, die Gott für die Verkündigung seines Wortes erfüllt wissen will. Der Prediger muss nicht nur mit göttlicher Gnade gesalbt sein, er muss auch eigens berufen und mit Autorität ausgestattet sein. . . .

Berufen und mit Autorität ausgestattet ist der Priester, sagt Bonaventura, und zwar auf Grund seiner besonderen Seelenprägung. . . .

Wenn wir bedenken, dass in der Kirche Gottes alle Weihegewalt von höchsten Hirten der Kirche und von den Bischöfen ausgeht so begreifen wir, dass die Beauftragung der Prediger, die Sendung im Namen Gottes, den Pontifices anheimgegeben ist. Dieses ist auch in dem Sinne wahr, dass sie es sind, welche die rechtliche Bevollmächtigung zur ordnungsgemässen Verkündigung erteilen. Die Notwendigkeit dieser juristischen Einsetzung ergibt sich aus der hierarchischen Gliederung der Kirche: Die in der Kirche Christi auftretende Autorität ist nämlich eine geordnete; sie muss geleitet sein vom Willen des Höchsten Herrn und mit diesem in Einklang stehen. Von diesem Willen zum Sprechen aufgefordert zu sein, kennzeichnet den Prediger als einen solchen, der vom Herrn Jesus Christus selber beauftragt ist." Erwin Eilers, *ofm, Gottes Wort, Eine Theologie der Predigt nach Bonaventura*, Freiburg im Breisgau, 1941, pp. 73 f.

49. *Op. cit.*, p. 106.

50. *Ibid.*, pp. 122 f. (Italics mine.)

51. *Ibid.*, pp. 127 f. (Italics mine.)

52. II-II, q. 187, art. 4, ad 2.

53. Hefele-Leclercq, *op. cit.*, T. VI, p. 250.

54. "Qui vel habet curam vel professionem praedicandi, officium recepit seminandi." In Mt., xiii, 3. (xx, p. 550).
55. "Qui seminat enim est seminator, qui seminandi per curae susceptionem sive per voli emissionem suscepit officium." In Lc., viii, 5. (xxii, p. 528).
56. Ladner, R., in Mandonnet's *St. Dominique etc. (op. cit.)* Vol. II, p. 11; Scheeben, *op. cit.*, p. 139.
57. "Et erat praedicans." Ecce actus officii ad quem consecrantur Episcopi; sicut patet in manus impositione Episcoporum." In Lc., iv, 43. (xxii, p. 351).
58. "Hic incipit pars illa, in qua informat Ecclesiae Praelatos de praedicandi et docendi officio ad quod principaliter inventus est et traditus ordo Episcopalis." (xxii., p. 520).
59. III, q. 71, art. 4, ad 3.
60. "... monachorum, qui de sua sanctitate praesumentes, ministrorum Ecclesiae officia proprio arbitrio usurpabant, absolvendo scilicet peccatores, et praedicando absque alicujus auctoritate Episcopi, quod eis nullatenus licebat." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
61. "Non enim minus sunt idonei religiosi ad praedicationis officium exequendum quam saeculares, nisi forte quatenus sint sub obedientia constituti, ut sic indigeant duplici licentia ad praedicandum, scilicet, licentia eorum quibus plebis cura committitur, et licentia praelatorum ordinis sui, sine qua eis nihil agere licet." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
62. Cf. n. 22 above.
63. Cf. Ripoll-Bremond, *Bullarium Ordinis Praedicatorum* (Roma, 1729-40) Vol. I, Alexander VI "Ex Commisso nobis", p. 403; Clemens IV "Quidem temere sentientes", p. 455.
64. "utrum credat, quod liceat laicis utriusque sexus, viris scilicet et mulieribus, libere praedicare verbum Dei." Denzinger-Bannwart, *Enchiridion Symbolorum*, n. 687.
65. "Praedicare et confessiones audire sunt jurisdictionis et ordinis simul." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
66. Cf. III, q. 67, art. 2, ad 1.
67. "quia quanto quis est celsior, tanto et illis erit potentior . . . Unde si saeculares sacerdotes non curati possunt hujusmodi facere ex commissione praelatorum, multo magis hoc possunt religiosi, si eis committatur. *De Perfectione Vitae Spiritualis*, cap. xxvi.
68. John, xx, 21.
69. John, vii, 16.
70. John, vii, 18.
71. Mark i, 22. Père Lagrange quotes Loisy approvingly: 'Il parlait 'comme ayant pouvoir', avec l'assurance que lui donnait sa mission, et la force conquérante d'une éloquence qui jaillissait du coeur. Rien ne ressemblait moins que cette parole vraiment inspirée, vivante et pénétrante, à l'enseignement ordinaire des scribes ou docteurs de la Loi.' *Evangile selon Saint Marc*, in loco (p. 21).

72. II-II, q. 177, art. 1.
73. "... efficacia praedicationis sit omnibus Apostolis ex uno, i.e., a gratia Dei." In *I ad Cor.*, cap. 15, lect. 1.
74. "Ipse verbo praedicatoris Deus confert virtutem sive gratiam praedicationis et aedificationis." In *Lc.*, vi, 15.
75. "Hoc enim verbum auctoritate, subtilitate, veritate, utilitate prae-cellit omne verbum. Auctoritate quidem quia Dei est qui primus omnium auctorum auctor est. Et ideo propheta non sibi verbum usurpat, sed se calamum auctoris vocat." In *Lc.*, viii, 1. (xxii, p. 521).
76. "Hic incipit pars quae est de verbi praedicati potentia in qua ipsos confirmat discipulos ad finem verbi, quod committitur eis praedicandum. Necesse enim est quod prius ipsam potentiam verbi Dei videant et experiantur: et quod postea committatur eis eadem potestas . . . Et in hoc est perfectio ordinis Apostolici et Episcopalis . . . Hoc autem verbum in omni virtute sua committitur praedicandum Apostolis, et apostolicis Episcopis; et ideo conveniens est ut virtutem ejus accipiant verum experimentum, tam in mundo sensibili, quam in mundo minori." In *Lc.*, viii, 22 (xxii, p. 548).
77. John, iii, 34.
78. Bolhovac, Paul, sj., "Die Stellung der Katholiken in USA," in *Stimmen der Zeit*, Nov., 1949, p. 135.

NOTES TO CHAPTER VI

1. Cf. M. J. Lagrange, op, "Inspiration des livres saints" in *Revue Biblique*, Vol. V, 1896, pp. 199-220.
2. "... efficacia praedicationis sit omnibus Apostolis ex uno, i.e., a gratia Dei." In *I ad Cor.*, cap. 15, lect. 1.
3. III, q. 72, art. 2, ad 1. Also in IV Sent., dist. vii, q. 1, art. 2, q. 2: "... hoc sacramentum initium sumpsit ab adventu Spiritus sancti in discipulos, qui quamvis prius Spiritum sanctum habuissent in munere gratiae quo perficiebantur ad ea quae ad singulares personas eorum pertinebant, tamen in die etiam Pentecostes acceperunt Spiritum sanctum in munere gratiae quo perficiebantur ad promulgationem fidei in salutem aliorum. Et ideo facta est apparitio Spiritus sancti linguis igneis, 'ut verbis essent proflui' ad divulgandam fidem Christi; 'et caritate fervidi', aliorum salutem quaerentes. Et propter hoc dicitur Act., ii, 4: 'Repleti sunt Spiritu sancto, et coeperunt loqui'."
4. "... officium enim praedicatorum et doctorum est officium militum, inquantum insurgunt contra hostes et vitia; item agricolae, inquantum fructum faciunt promovendo ad bona. Hujus ager est ecclesia, et principalis agricola est Deus, interius et exterius operans." In *II ad Tim.*, cap. 2, lect. 1.
5. "Notandum quod omnis actio quae ex duobus causatur, quorum unum est principale agens, secundum vero instrumentale, debet denominari a principali. Isti fuerunt agentes instrumentaliter, Spiritus sanctus principaliter; ideo tota actio debet denominari a Spiritu sancto. Sed videndum quod aliquando movet spiritus perturbando rationem, aliquando movet confortando. Unde haec differentia est inter motum diaboli, et Spiritus sancti. Homo enim non est dominus, nisi per rationem, per quam est liber; unde quando homo secundum rationem non movetur, tunc est motus arreptitus. Quando cum ratione, tunc dicitur motus a Spiritu sancto. Motio enim diaboli perturbat rationem. Isti autem, licet a Spiritu sancto loquerentur; tamen remanebat in eis ratio; et ideo etiam a se loquebantur, non sicut arreptitii. Unde reducit eos ad veritatem propheticam, ut habetur II Pet. i, 19: 'Et habemus firmiorem propheticum sermonem.' " In *Matt.*, cap 10.
6. "Magna igitur est auctoritas praedicatorum, in quorum receptione Deus recipitur, et in contemptu contemnitur. Ipsi enim sunt os Dei verba eius annuntiando." In *Lc.*, x, 16 (vii, p. 261).
7. "Si Christus esset extra nos, possemus mentiri, sed ex quo est nobiscum et nos sumus in Christo, non mentimur." In *II ad Cor.*, cap. 1, lect. 5.

8. "non mea auctoritate, sed praedicationis ministerium exhibens." *In Col.*, cap. 1, lect. 6.
9. "... necessarium fuit ut etiam his *gratia locutionis* daretur, secundum quod exigeret utilitas eorum qui erant instruendi . . ." *Con. Gent.*, Lib. iii, cap. 154.
10. "... frustra laborat praedicatio exterius, nisi adsit interius *gratia Redemptoris*." *In Matt.*, cap. 4.
11. "Sic nos introducit per verbum hominis ad credendum, non ipsi homini qui loquitur, sed Deo cujus verba loquitur." *In Joan.*, cap. 5, lect. 4.
12. "Fidelis est Deus, i.e., servat promissa sua. Promiserat autem mittere ad vos praedicatores veritatis." *In II ad Cor.*, cap. 1, lect. 5.
13. "... nulla creatura potest creare gratiam effective; quamvis aliqua creatura possit aliquod ministerium adhibere ordinatum ad gratiam susceptionem." *De Ver.*, Q. 27, art. 3.
14. II-II, q. 188, art. 4, ad 1.
15. "Praedicatores autem sunt os Christi." *In Joan.*, cap. 13, lect. 4.
16. II-II, q. 177, art. 1.
17. Cf. note 5 above.
18. "Timotheus enim constitutus erat in officio ministerii Christi, quia omnes habentes officium praedicandi et regendi constituuntur ministri Christi." *In I ad Tim.*, cap. 4, lect. 2.
19. "... illi quibus incumbit officium docendi fidem, sunt medii inter Deum et homines; unde respectu Dei sunt homines, et respectu hominum sunt dii, inquantum divinae cognitionis participes sunt per scientiam Scripturam vel per revelationem, ut dicitur Joan. x, 35: "Illos dixit deos ad quos sermo Dei factus est." Et ideo oportet quod minores qui ab eis de fide doceri debent, habeant fidem implicitam in fide illorum non inquantum homines sed inquantum sunt participatione dii." *In Sent.*, Lib. III, dist., xxv, q. 2, art. 1, q. 4.
20. "Hic incipit pars quae est de verbi praedicati potentia in qua ipsos confirmat discipulos ad finem verbi, quod committitur eis praedicandum. Necesse enim est quod prius ipsam potentiam verbi Dei videant et experiantur: et quod postea committatur eis eadem potestas . . . Et in hoc est perfectio ordinis Apostolici et Episcopalis." *In Lc.*, 8, 22 (Vol. xxii, p. 548).
21. Though one can have that office more perfectly than another, i.e., the Pope, as Peter's successor has it most perfectly, the bishops, as successors of the Apostles more perfectly than the lower clergy.
22. "Apostolatium, quod est praecipuum inter ecclesiasticos gradus . . ." *In Rom.*, cap. 1, lect. 4.
23. "Hic ponitur officium Apostolorum, quod est praedicare nomen Dei." *In Psalm.*, xlv.
24. Cf. Thomas E. D. Hennessy, op, "The Fatherhood of the Priest," *The Thomist*, Vol. X, 1947, pp. 271-306.

25. "Per doctrinam autem, et praedicationem acquirit homo patris dignitatem; unde patres dicuntur eorum qui instruuntur spiritualiter." *In Matt.*, cap. 1.
26. *Carême des Carmélites. 2eme dimanche: sur la Parole de Dieu.*
27. II-II, q. 187, art. 6.
28. *In Lc.*, viii.
29. "Ergo multo magis debent idonei reputari, ut praedicationis officium, et alia hujusmodi ex commissione Episcopi exsequantur." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
30. Cf. III, q. 64, art. 5.
31. "Impartitur autem gratiam minister multipliciter. Tum per administrationem sacramentorum gratiae, tum per exhortationem sermonum." *In Rom.*, cap. 1, lect. 5.
32. III, q. 67, art. 2, ad 1.
33. "Baptizaret autem per inferiores ministros, et hoc ideo quia in baptismo nihil operatur industria vel virtus baptizantis: nam indifferens est utrum per majorem vel minorem ministrum detur baptismus, sed in praedicatione Evangelii multum operatur sapientia et virtus praedicantis, et ideo praedicationis officium per seipsos Apostoli tanquam majores ministri exercebant." *In I ad Cor.*, cap. 1, lect. 2.
34. "Dicit autem: Evangelium meum, quamvis non possit dicere: Baptismum suum, et sit utriusque minister, quia in baptismo nihil operatur industria hominis, sed in Evangelio praedicando industria praedicatoris operatur." *In Rom.*, cap. 2, lect. 3.
35. Sess. VII, can. 10.
36. II-II, q. 177, art. 2.
37. Hefele-Leclercq, *op. cit.*, T. VI., p. 290.
38. Denz., no. 687.
39. "Praedicare et confessiones audire sunt jurisdictionis et ordinis simul." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
40. Cf. II-II, q. 187, art. 1.
41. "'Et erat praedicans.' Ecce actus officii ad quem consecrantur Episcopi: sicut patet in manus impositione Episcoporum." *In Lc.*, 4, 43 (xxii, p. 351).
42. III, q. 67, art. 1, ad 1.
43. "... ad diaconum pertinet praedicare Evangelium et in Ecclesia recitare, quod est quasi loqui linguis; sed ad presbyterum pertinet interpretari et exhortari, quod est quasi prophetare." *In Sent.*, Lib. IV, dist. v, q. 2, art. 1, q. 2, ad 2.
44. "Triplex est instructio fidei. Una admonitoria, qua quis ad fidem convertitur, et haec propria est sacerdotum, quorum est praedicare et docere; unde et Dionysius, hanc instructionem Episcopo attribuit. Alia est instructio disciplinalis, qua quis instruitur qualiter ad baptismum accedere debet, et quid credere debeat; et haec pertinet ad officium diaconi et per consequens sacerdotis: quia quidquid est diaconi, est etiam sacerdotis. Tertia, quae sequitur baptismum, et haec pertinet ad anadochum, et ad praelatos Ec-

clesiae. Praelati enim Ecclesiae habent quasi doctrinam generalem quae per officium anadochi specialiter ad hunc vel illum adaptatur secundum quod ei competit." *In Sent.*, Lib. IV, dist. vi, q. 2, art. 2, q. 2.

45. III, q. 71, art. 4, ad 3.

46. "Quidem vero sunt volentes credere, sed nondum sunt instructi scilicet catechumeni, et ad horum instructionem ordinatur ordo lectorum: et ideo prima rudimenta ad doctrina fidei, scilicet vetus testamentum, eis legendum committitur." *In Sent.*, Lib. IV, dist. xxiv, q. 2, art. 1, q. 2.

47. Cf. note 37 above.

48. Cf. note 38 above.

49. II-II, q. 187, art. 4, ad 2.

50. II-II, q. 188, art. 4, ad 3.

51. "Propter aetatis insufficientiam. Hinc dicebat Jeremias in principio (i. 6) cum ad praedicandum mitteretur, sciens quod reprobaretur, nisi ex speciali gratia: A a a, Dominus Deus Meus: ecce nescio loqui, quia puer ego sum." *In Psalm*, cxviii, 43 (T. xvii, p. 263).

52. III, q. 39, art. 3.

53. "... praedicatoris debita dispositio . . . Dispositio duplex tangitur. Una in effectu, scilicet, se conformare divinae voluntati. Secunda in aspectu, scilicet, legem divinam plene cognoscere." *In Psalm*., xxxix, 9, 10.

54. *In Matt.*, cap. 5.

55. II-II, q. 172, art. 4.

56. II-II, q. 177, art. 1, ad 3.

57. "vita enim ducit ad scientiam veritatis." *In Matt.*, cap. 5.

58. "hic autem est, qui in Praedicatore supponitur, quod provideat bona, non solum coram Deo, sed etiam coram omnibus hominibus." *In Matt.*, iv, 24 (xx, p. 140).

59. "praedicator enim tenetur ex officio sacrata ostendere quae dicit, quod non tenetur doctor: quia praedicator non habet aliud argumentum suorum dictorum nisi vitam." *In Mc.*, i, 14 (xxi, p. 362).

60. "Argumenta fidei praedicatae sunt bona conversatio praedicantis." *In Rom.*, cap. 15, lect. 2.

61. "Confirmat etiam suam praedicationem, ostendendo in sua conversatione multa opera virtuosa." *In I ad Cor.*, cap. 2, lect. 1.

62. "Ille autem implet officium evangelistae, qui verbo praedicat, et opere implet." *In II ad Tim.*, cap. 4, lect. 1.

63. "... Sic et in praedicatione debet esse fervor spiritus interius, et lumen boni exempli exterius." *In Matt.*, cap. 5.

64. "Praedicatores sancti Ecclesiae, qui custodiunt, et excolunt ipsam Ecclesiam meritis et doctrinis." *In Isaias*, cap. 61.

65. "Si enim doctrina est bona, et praedicator malus, tunc ipse est occasio blasphemiae doctrinae Dei." *In Matt.*, cap. 5.

66. "Item sunt aliqui falsi prophetae per malam vitam, sicut quando quis aliter docet, et aliter vivit: tunc doctrina ejus non est accepta." *Sermo I in Dominica VII Post Pent.* (Raulx, ii, p. 340).
67. Cf. note 56 above.
68. "Hoc etiam pertinet ad praedicatores, ut habeant testimonium bonum." *In Matt.*, cap. iv.
69. II-II, q. 147, art. 1, ad 2.
70. "Si vero aliquis in tantum virtutem naturae debilitet per jejunia et vigiliis, et alia hujusmodi, quo non sufficiat debita opera exequi; puta praedicator praedicare, . . . absque dubio peccat." *Q. Quodl.*, v, art. 18. Cf. also II-II, q. 147, art. 1, ad 2; *IV Sent.*, dist. xv, q. 2, art. 1, q. 2, ad 3; *De Malo*, q. 14, art. 1, ad 6.
71. "Uno modo ex officio praelationis, sicut qui praedicat docet . . . alio modo ex officio magisterii, sicut magistri Theologiae docent. Dicunt ergo quidam, quod ille qui primo modo dicet, peccat mortaliter, si sit in peccato mortale notorio; non autem ille qui secundo modo docet. Sed hoc est falsum; quia eorum qui docent sacram Scripturam est idem finis et eorum qui ipsam Scripturam ediderunt; unde, cum ad hoc ordinetur Scripturae editio ut ad vitam aeternam homo perveniat, quicumque impedit finem doctrinae, docendo peccat. Impedit autem qui sacram Scripturam in peccato docet, quia ore confitetur se nosse Deum, factis autem negat. Et dicendum quod ille qui est in peccato notorio, peccat sive sic, sive sic doceat; sed ille qui est in peccato occulto, peccat si primo modo doceat, non autem si secundo." *In Sent.*, IV, dist. xix, q. 2, art. 2, q. 2, ad 4.
72. ". . . praedicator committit se periculo." *In Matt.*, cap. 10.
73. III, q. 40, art. 1, ad 3.
74. III, q. 40, art. 1, ad 2.
75. "Cum enim Episcopus mediator inter Deum et homines constituitur, oportet ipsum et in actione praecellere, in quantum minister hominum constituitur; et in contemplationem praecipuum esse, ut ex Deo hauriat quod hominibus tradat." *De Perfectione Vitae Spiritualis*, cap. 18.
76. "Et quia praelatorum est in utraque vita perfectos esse, utpote qui medii sunt inter Deum et plebem, a Deo recipientes per contemplationem et populo tradentes per actionem, ideo oportet eos in moralibus virtutibus perfectos esse, et similiter praedicatores; alias indigne quis praelationis vel praedicationis officium assumit." *In Sent.*, lib. III, dist. xxxv, q. 1, art. 3, q. 3.
77. III, q. 41, art. 3, ad 1.
78. "Docet autem vitari mala in usu hujus ministerii, et quantum ad vitam, et quantum ad doctrinam. Sed quantum ad vitam dupliciter, scilicet quantum ad operationem, et quantum ad intentionem. Nam si quis vitat mala operatione et bona intentione, perfecte vitat mala. In operatione autem vitatur malum, in adversitate patienter mala sustinendo . . . Vitatur etiam in prosperitate, temperate utendo eis quae prospere succedunt . . . In

intentione autem vitatur malum vitae, si est intentio recta et quantum ad hoc dicit: 'non ambulantes in astutia', i.e., in astutia et simulatione et hypocrisi, quod faciunt pseudo, qui aliud praetendunt exterius, et aliud gerunt interius in corde . . . In doctrina autem vitatur malum quando verbum Domini debito modo proponitur, et quantum ad hoc dicit: 'Non adulterantes verbum'. Quod dupliciter exponitur. Et primo non permiscentes doctrinae Christi falsam doctrinam, quod faciebant pseudo . . . secundo non praedicantes propter lucrum, vel gloriam propriam . . . Et ponitur triplex bonum, quod facit contra triplex malum. Primum bonum contra malum doctrinae, secundum contra malum operationis, tertium contra malum intentionis. Contra malum doctrinae, quod debet vitari, facit bonum manifestae veritatis . . . Contra malum operationis faciunt bona opera, . . . Contra malum intentionis facimus bonum, reddendo non commendabiles, non solum ad omnem conscientiam hominum, sed etiam coram Deo qui intuetur corda." *In II ad Cor.*, cap. 4, lect. 1.

79. Unde in illis qui charitatis operibus insistunt, minus est periculosa scientia, si tamen propter hoc vitanda esset quia inflat, quandoque pari ratione bona opera vitanda essent, quia Augustinus dicit, 'superbia bonis operibus insidiatur, ut pereant.' " *Contra Impugnantes Dei Cultum et Religionem*, cap. 11.
80. III, q. 37, art. 3, ad 4.
81. ". . . post superationem gulae, inanis gloriae et ambitionis, sive avaritiae, 'coepit praedicare': tales enim convenienter praedicare possunt." *In Matt.*, cap. 4.
82. In Psalm., xviii, 1-2.
83. "praedicator bonus, si est acceptus hominibus, ad hoc quod sit acceptus Deo et angelus ejus, debet esse immunis ab ostentatione in signo, et ambitione in animo, ab adulatione in verbo, a personarum acceptatione in facto sive exercitio." *In Lc.*, iv, 44.
84. ". . . tria quae debet habere praedicator verbi divini. Primum est stabilitas, ut non deviet a veritate; secundum est claritas, ut non doceat cum obscuritate; tertium est utilitas, ut quaerat Dei laudem, et non suam." *In Matt.*, cap. 5.
85. "Item aliqui aestimantes ipsum esse durum, extrahunt se a servitio sui. Unde aliqui, qui possunt multum proficere dicunt: Si audirem confessiones, et facerem praedicationes, fortasse male accideret mihi: tales Deum durum reputant, qui credunt si adhaeserint Deo quod deficiat eis." *In Matt.*, cap. 25.
86. "ne dicamus defectum scientiae, quod in eis est reprobandum omnino, nec de cetero tolerandum." Canon 10. Hefele-Leclercq, *op. cit.*, V, p. 1340.
87. Canon 27, *ibid.*, p. 1356.
88. ". . . non quilibet indifferenter ad magisterium assumatur, sed discreti et in Scripturis docti et hoc paucorum est. Et alia Glossa dicit, quod non eruditos in verbo fidei ab officio verbi removet,

ut non impediatur veros praedicatores." *Contra Impugnantes Dei Cultum et Religionem*, cap. 2.

89. "Homines corrupti mente, reprobi circa fidem." *Ibid.*, cap. 11.
90. "... sed unusquisque, cui incumbit officium instruendi alios de fide, qui majores dicuntur tenentur tantum scire de ista explicatione quantum pertinet ad officium suum." *In Sent.*, Lib. III, dist. xxv, q. 2, art. 1, q. 3.
91. "... gradus in Ecclesia constituuntur, ut quidam aliis praeponantur ad erudiendum in fide. Unde non tenentur omnes explicite credere omnia quae sunt fidei; sed solum illi qui eruditores fidei instituuntur: sicut sunt praelati et habentes curam animarum." *De Ver.*, q. 14, art. 11.
92. "... oportet praedicatorem verbi Dei in sacra Scriptura instructum esse." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
93. "Quod autem illis qui ad praedicationis officium deputantur, praecipue studium Scripturarum conveniat, patet per illud quod dicit Apostolus, (I Tim., iv, 13): "Dum venio, attende lectioni, exhortatione, et doctrinae." Ex quo patet, quod exhortari et docere volentibus necessarium est studium lectionis." *Ibid.*, cap. 11.
94. "... studium in religionis est commendandum, et praecipue sanctarum Scripturarum, et maxime in illis qui ad praedicandum deputantur." *Ibid.*
95. "... dicit Glossa: "... Si quis enim imperitus hujus artis adversus mathematicos scribat, aut expers philosophiae, contra Philosophus agat, quis etiam ridendus irridendo non rideat?" *Ibid.*
96. III, q. 40, art. 3.
97. Cf. III, q. 40, art. 2.
98. Cf. I-II, q. 108, art. 2, ad 3.
99. II-II, q. 97, art. 1, ad 3.
100. "... oporteat praedicatorem verbi Dei ab omni alia occupatione liberum esse." *Contra Impugnantes Dei Cultum et Religionem*, cap. 4.
101. "Eis autem qui utilitati communi deserviunt, in temporalibus debetur sustentatio ex proprio labore, quo utilitate communi deserviunt: ... Unde multo magis qui in spiritualibus bonum promovent, in tali ministerio sustentari possunt, et sic non tenentur manibus laborare ..." *Q. Quodl.*, vii, art. 18.
102. Cf. Note 74 above.
103. III, q. 40, art. 2.
104. "Sicut ergo est magnum peccatum, cum indigenti dives non dat eleemosynam; sic maius est, cum sciens non communicat doctrinam." *In Lc.*, ix, 60 (*O.O.*, T. vii, p. 251).
105. "Et monstruosus est tot annis semen et fructum in ventre portare, et non parere." *In Psalm.*, xxxix, 11.
106. Cf. *IV Sent.*, dist. xlix, q. 5, art. 3, q. 3.
107. "... dicendum est quod erat sibi commissae praedicatio Gentilium, ut ad eam ex necessitate teneretur . . . , nec tamen erat ei pro-

hibitum Judaeis praedicare, quamvis ad hoc non teneretur." *In Rom.*, cap. 11, lect. 2.

108. "Praelatus peccat mortaliter, si non praedicat." *In Matt.*, x, 5 (xx, p. 445).
109. *In Lc.*, viii, (xxii, p. 520).
110. Hefele-Leclercq, *op. cit.*, V, pp. 1283, 1314, 1340.
111. "Ponitur necessitas ex parte Timothei, cui erat officium commissum; et ideo necessarium erat quod praedicaret." *In II ad Tim.*, cap. 4, lect. 1.
112. "praecipue praelati debent praedicare fidem subditis suis." *In Rom.*, cap. 10, lect. 2.
113. II-II, q. 10, art. 12, ad 5.
114. "Quidam tenentur, sed non evangelizant, hi merentur poenam. Quidam tenentur et evangelizant, sed coacti, hi non merentur mercedem, sed vitant poenam. Quidam tenentur et evangelizant voluntarie, sed accipiunt sumptus, et hi merentur mercedem, et vitant poenam, sed non habent supererogationis gloriam. Quidam tenentur et evangelizant voluntarie, nec accipiunt sumptus, et hi mercedem merentur, et vitant poenam, et habent supererogationis gloriam." *In I ad Cor.*, cap. 9, lect. 3.
115. Cf. Hefele-Leclercq, *op. cit.*, VI, p. 285.
116. "Et non solum sicut angelum recepistis, sed 'sicut Jesum Christum'." *In Gal.*, cap. 4, lect. 5.

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